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THE CHURCH REVIEW

VOL. XLVIII.—SEPTEMBER, 1886.—No. CLXIV.

THE BOOK ANNEXED: ITS CRITICS AND ITS PROSPECTS.

The Book Annexed to the Report of the Joint Committee on the Book of Common Prayer. Appointed by the General Convention of 1880. Philadelphia: 1883.

Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America. Proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886.

The Book Annexed to the Report of the Joint Committee on the Book of Common Prayer, as modified by the action of the General Convention of 1883. New York: 1884.

III.

IN the present paper it is proposed to take up the Resolutions of Revision, one by one, and to consider in what measure, if in any, the subject-matter of each of them lies open to improvement.

Should the method of procedure recommended in the previous paper, or any method resembling it, find favor at the approaching Convention, and a Conference Committee of the two Houses be appointed to remould the work with reference to final action three years hence, criticism of this sort, even though inadequate, can scarcely fail of being in some measure helpful.

RESOLUTION I.

THE TITLE-PAGE.

The proposals under this head are two in number: (a) that the words "together with the Psalter or Psalms of David" be

dropped from the title-page as superfluous, and (b) that a general title, THE BOOK OF COMMON PRAYER, be printed on the first page of the leaf preceding the title-page.

Neither of these suggestions is of any great importance, and the interest attaching to them is mainly bibliographical. Whenever any addition has been made to the Prayer Book of the Church of England, the rule has been to note it invariably in the Table of Contents, and sometimes also on the title-page.

Until 1662 the Psalter formed no part of the Prayer Book; it was a volume by itself, and was cited as such. In fact it was a sort of "Hymnal Companion to the Book of Common Prayer." In the revision of 1662 the Psalter was incorporated, and immediately there appeared upon the title-page of the Common Prayer, in addition to what had been there before, the words "together with the Psalter or Psalms of David printed as they are to be sung or read in the churches." The present title-page of the English Book has a singularly crowded and awkward look, contrasting most unfavorably in this regard with those of 1559, 1552, and 1549.* But if the needless mention of the Psalter on our present title-page gives pleasure to any considerable number of people, it would be foolish to press the suggestion of a change. Let it pass.

Of a more serious character would be the omission, which some urge, of the words "Protestant Episcopal" from the title-page. Should anything of this sort be done, which is most unlikely, Dr. Egar's suggestion to drop the words "of the Protestant Episcopal Church," leaving it to read "according to the use in the United States of America," would carry the better note of catholicity.

But, after all, the remonstrants have only to turn the page to find the obnoxious "Protestant Episcopal" so fast rivetted into the *Ratification* that nothing short of an act of violence done to history could accomplish the excision of it.†

* For a *conspectus* of the various title-pages, see Keeling's *Liturgiæ Britannica*, London, 1842.

† The question of a change in the name of the Church is a constitutional, and in no sense a liturgical question. Let it be considered at the proper time, and in a proper way, but let us not thrust it precipitately into a discussion to which it is thoroughly foreign.

RESOLUTION II.

THE INTRODUCTORY PORTION.

(a) *Table of Contents.* The suggestion * that all entries after "The Psalter" should be printed in italics, is a good one.

(b) *Concerning the Service of the Church.* This substitute for the present "Order how the Psalter is appointed to be read" and "Order how the rest of the Holy Scripture is appointed to be read," is largely based on the provisions of the so-called "Shortened Services Act" of 1872. The second paragraph relating to the use of the Litany appears to be superfluous.

The enlarged Table of Proper Psalms and the Table of Selections of Psalms, which come under this same general heading, would be a very great gain. Why the Maryland Committee should have pronounced the latter Table "practically useless, since the Psalms are not to be printed," it is hard, in the face of the existing usage with respect to "Proper Psalms," to understand; nor is there any special felicity in the proposal emanating from the same source that the number of the Selections be cut down to three, one for feasts and one for fasts and one for an extra service on Sunday nights.

On the other hand, the Maryland Committee does well in recommending that permission be given to the Minister to shorten the Lessons at his discretion, though the hard and fast condition, "provided he read not less than fifteen consecutive verses," apart from the questionable English in which it is phrased, smacks more of the drill-room than of the sanctuary. Far better would it be (if the suggestion may be ventured) to allow no liberty of abridgment whatever in the case of Proper Lessons, while giving entire freedom of choice on all occasions for which no Proper Lessons have been appointed. So far as "ferial" days are concerned, it would be much wiser to let the Table of Lessons be regarded as suggestive and not mandatory. The half-way recognition of this principle in the new Lectionary, in which such a freedom is allowed, *provided*, the Lesson taken be one of those appointed for "some day in the same week," seems open to a suspicion of childishness.

The rubrical direction entitled "Hymns and Anthems" requires verbal correction, but embodies a wholesome principle.

Under this same general head of "The Introductory Portion"

* By the Maryland Committee.

come the new Lectionary and the new Tables for finding Easter. Of these the former is law already, except so far as respects the Lessons appointed for the proposed Feast of the Transfiguration. The Easter Tables are a monument to the erudition and accuracy of the late Dr. Francis Harison. The Tables in our present Standard run to the year 1899. Perhaps a "wholesome conservatism" ought to discover a tincture of impiety in any proposal to disturb them before the century has expired.

RESOLUTION III.

THE MORNING PRAYER.

(a) *The First Rubric.* The Maryland Committee is quite right in remarking that the language of this important rubric, as set forth by the Convention of 1883, is "inelegant and inaccurate," but another Diocese has called attention to the fact that the substitute which Maryland offers would, if adopted, enable any rector who might be so minded to withhold entirely from the non-communicating portion of his flock all opportunity for *public* confession and absolution from year's end to year's end. It is not for a moment to be supposed that there was any covert intention here, but the incident illustrates the value to rubric-makers of the Horatian warning, — *Brevis esse laboro, obscurus fio.*

Perhaps the best course to take with regard to all the rubrics that touch the interests of "shortened services" will be to pass them as they now stand in *The Book Annexed*, thus securing immediate relief, and having done so, then to remould them into better shape for final acceptance three years hence.

This would give us "tentative use" in the only form under which it may constitutionally be had. To those who account the rubrics in question radically faulty, such a method will not be likely to commend itself. They would rather not sanction even the tentative use of an unrighteous liberty;* but critics whose complaint is one of form rather than of matter, and who scruple not so much at the purport of the words as at the order of them, may think well of the suggestion.

Passing by the Proper Sentences for special Days and Seasons, against which no serious complaint has been entered,† we

* See an article in *The Churchman* for July 10th entitled, A SOLEMN APPEAL.

† This paragraph was written before the author had been privileged to read Prof. Gold's interesting paper in *The Seminarian*. It is only proper to say that this accomplished writer and very competent critic does object emphatically to the theory

come to the proposed short alternative for the Declaration of Absolution. As it stood in the Sarum Use this Absolution ran as follows:—

The Almighty and Merciful LORD grant you Absolution and Remission of all your sins, space for true penitence, amendment of life and the grace and consolation of the HOLY SPIRIT. Amen.*

With the single change of the word "penitence" to "repentance" this is the form in which the Absolution stood in the original *Book Annexed*. The Convention thought that it detected a "Romanising germ" in the place assigned to "penitence," and an archaism in the temporal sense assigned to "space," and accordingly rearranged the whole sentence. But in their effort to mend the language, our legislators assuredly marred the music.†

(e) The *Benedictus es, Domine*. The insertion of this Canticle as an alternate to the *Te Deum* was in the interest of shortened services for week-day use, as has been already explained. The same purpose could be served equally well, and the always objectionable expedient of a second alternate avoided, by spacing off the last six verses of the *Benedicite*, which have an integrity of their own, and prefixing a rubric similar to those that stand before the *Venite* and the *Benedictus* in *The Book Annexed*; e. g.

† On week-days, it shall suffice if only the latter portion of this Canticle be said or sung.

(n) *The Benedictus*. With reference to the restoration of the last portion of this Hymn, it has been very properly remarked by one of the critics of *The Book Annexed*, that the line of division between the required and the optional portions would more properly come after the eighth than after the fourth verse. This that the opening Sentences are designed to give the key-note of the Service. But here he differs with Blunt, as elsewhere in the same paper he dissents from Freeman and from Littledale, admirably illustrating, by his proper assertion of an independent judgment, the difficulty of applying the Vincentian rule in liturgical criticism. Such variations of opinion do, indeed, make against "science," but they favor good sense.

* Chambers's Translation.

† This is not to be understood as an acknowledgment that the doctrinal and philological objections to the formulary as it originally stood were sound and sufficient. On the lips of a Church which declares "repentance" to be an act whereby we "forsake sin," a prayer for time does not seem wholly inappropriate, while as for this use of the word "space" of which complaint was made, it should be noticed that King James's Bible gives us nineteen precedents for it; and the Prayer Book itself one.

would make the portion reserved for Advent begin with the reference to John the Baptist, as undoubtedly it ought to do, — "And thou, child, shalt be called the Prophet of the Highest." *

(o) *De profundis*. There will probably be general consent to the omission of this alternate, as being what the Maryland Committee naïvely call it, "too mournful a Psalm" for this purpose. †

RESOLUTION IV.

DAILY EVENING PRAYER.

(c) The proposed words, "Let us humbly confess our sins, unto Almighty God," are justly thought by many to be inferior both in rhythm and in dignity to "Let us make humble confession to Almighty God."

(i)-(l) There seems to be absolute unanimity in the judgment that *Magnificat* and *Nunc dimittis* ought, as Gospel Hymns, to have the prior places after the Lessons which they follow. In the interest of simplicity of arrangement a like general consent to omit altogether *Bonum est confiteri* and *Benedic anima mea* would be most fortunate, but this point has been already enlarged upon in a previous paper.

The "¶ Notes," permitting the use of Psalms xlii. and xliii. after the Lessons during Lent, seem to have found no favor in any quarter, and ought undoubtedly to be dropped.

(n) If the lost versicles are to be restored after the Creed, as all who have learned to love them in the service of the Church of England most earnestly desire, some better substitute for "God save the Queen," than "O Lord save our Rulers," ought

* The writer regrets his inability, through having lost the reference, to credit this suggestion to its proper author.

† In *The Book Annexed*, as originally presented, there stood in this place the beautiful and appropriate Psalm, *Levavi oculos*. But the experts declared that this would never do, since from time immemorial *Levavi oculos* had been a Vespers Psalm, and it would be little less than sacrilege to insert it in a morning service, however congruous to such a use the wording of it might, to an unscientific mind, appear. Accordingly the excision was made; but upon inquiry it turned out that the monks had possessed a larger measure of good sense, as well as a better exegesis, than the Convention had attributed to them, for *Levavi oculos*, it appears, besides being a Vespers Psalm, stood assigned, in the Sarum Breviary, to Prime as well; the fact being that the Psalm is alike adapted to morning and to evening use, and singularly appropriate both to the "going out" and the "coming in" of the daily life of man.

surely to be found.* Moreover, the order of the versicles, as Prof. Gold has clearly pointed out,† is open to improvement.

RESOLUTION V.

THE BEATITUDES OF THE GOSPEL.

This is the one feature of *The Book Annexed* against which the fire of hostile criticism has been the most persistently directed. Whether the strictures passed upon the Office have been in all cases as intelligent as they have been severe, may be open to question; but there can be no doubt whatever that, in its present form, RESOLUTION V. would, if put to the vote, be rejected.

Passing by the more violent utterances of those whose language almost suggests that they find something objectionable in the very BEATITUDES themselves,‡ it will suffice to consider and weigh what has been said in various quarters, first, about the unprecedented character of the Office, and secondly concerning the infelicity of the appointed response, "LORD have mercy upon us, and be it unto Thy servants according to Thy word."

So far as concerns precedent it ought to be enough to say that the words are our LORD'S words, and that they were thrown by Him into a form which readily lends itself to antiphonal use. The very same characteristics of parallelism and antithesis that make the Psalms so amenable to the purposes of worship are conspicuous in the BEATITUDES. If the Church of England, for

* "O LORD, bow Thine ear," has been suggested as a substitute. It is in the words of Holy Scripture, it is the precise metrical equivalent of "O LORD save the Queen," and it is directly antiphonal to the versicle which follows.

There being no Established Church in the United States, it is doubtful whether any prayers for "rulers" are desirable, over and above those we already have. And if this point be conceded, the other considerations mentioned may be allowed to have weight in favor of "O LORD, bow Thine ear."

† *The Seminarian*, 1886, pp. 29, 30.

‡ It may be well to throw into a foot-note a single illustration of what might otherwise be thought an extravagant statement. The Rev. W. C. Bishop, writing in *The Church Eclectic* for February, 1884, says:—

"The service of the Beatitudes proposed by the Committee is just one of 'fancy-liturgy making,' which ought to be summarily rejected. We have more than enough of this sort of thing already; the commandments, comfortable words, *et hoc genus omne*, are anything but 'unique glories' of our Liturgy. Anything of which we have exclusive possession is nearly certain to be a 'unique blunder,' instead of anything better, because the chances are a thousand to one that anything really beautiful or edifying would have been discovered by, and have commended itself to, some other Christians in the last two thousand years." If such is to be the nomenclature of our new "science," Devotion may well stand aghast in the face of Liturgics.

three hundred years, has been willing to give place in her devotions to the Curses of the Old Testament,* we of America need not to be afraid, precedent or no precedent, to make room among our formularies for the Blessings of the New.

Those who allow themselves to characterise the devotional use of these memorable sayings of the Son of Man, as "fancy ritual" and "sentimentalism," may well pause to ask themselves what manner of spirit they are of. The BEATITUDES are the charter of the Kingdom of Heaven. If they are "sentimental," the Kingdom is "sentimental"; but if, on the other hand, they constitute the organic law of the People of GOD, they have at least as fair a right as the Ten Commandments to be published from the altar, and answered by the great congregation.

But is the complaint of "no precedent" a valid one, even supposing considerations of intrinsic fitness to have been ruled out?

The Liturgy of S. Chrysostom provides that the Beatitudes shall be sung on Sundays in room of the third Antiphon.†

The learned Bishop of Haiti, in a paper warmly commending the liturgical use of the BEATITUDES,‡ calls attention to the further fact that the Eight Sayings have a place in some of the service-books of the Eastern Church in the office for the Sixth and Ninth Hours, and notes the suggestive and touching circumstance that, as there used, they have for a response the words of the penitent thief upon the cross. We might all of us well pray to be "remembered" in that Kingdom to which these Blessings give the law.

In "*The Primer set forth by the King's Majesty and his Clergy*" in 1545, a sort of stepping-stone to the later *Book of Common Prayer*, we find the BEATITUDES very ingeniously worked into the Office of The Hours, as anthems; beginning with Prime and ending with Evensong. Appropriate Collects are interwoven, some of them so beautiful as to be well worth preserving.§

* See the Communion Office in the Prayer Book of the Church of England.

† Daniel's *Codex Liturgicus*, vol. iv. p. 343. Quoted in *Dictionary of Christian Antiquities*. The translation of μακαριοι has been doubted; but Dr. Neale and Prof. Cheetham agree that the reference is to the BEATITUDES of the Gospel.

‡ *Church Eclectic* for April, 1884.

§ The following will serve as an illustration:—

The Anthem.

Blessed are the merciful, for they shall get mercy: blessed are the clean in heart, for they shall see GOD.

But the most interesting precedent of all remains still to be studied. In the first year of the reign of William and Mary, a Royal Commission was appointed to revise the Book of Common Prayer. The most eminent Anglican divines of the day, including Tillotson, Stillingfleet, Patrick, and Beveridge, were among the members. To all outward appearance the movement came to naught; for the proposed revision was not even put into print until, in 1854, the House of Commons, in response to a motion of Mr. Heywood, ordered it to be published as a blue book. And yet in some way our American revisers of 1789 must have found access to the original volume as it lay hidden in the Archbishop's library at Lambeth; for not only does their work show probable evidence of such consultation, but in their Preface they distinctly refer to the effort of King William's Commission as a "great and good work," * a thing they would scarcely have done had they possessed no real knowledge of the facts. Macaulay's sneering reference to the work of the Commission is well known, but, strangely enough, the justice which a Whig reviewer withholds, a high Anglican divine concedes, for no less exacting a critic than Dr. Neale, while manifesting, as was to be expected, a general dislike of the Commissioners of 1689, and of their work, does yet find something to praise in what they recommended.†

Among the real improvements suggested by the Commission was the liturgical use of the BEATITUDES; and this in two places, once in *The Order for the Administration of the Lord's Supper*, as an alternate to the Ten Commandments; and again in the *Communion Office* as a proper balance to the Anathemas of the Law.

The Versicle.

LORD hear my prayer.

The Answer.

And let my cry come to Thee.

Let us pray.

LORD JESU CHRIST, whose property is to be merciful, which art alway pure and clean without spot of sin; Grant us the grace to follow Thee in mercifulness toward our neighbors, and always to bear a pure heart and a clean conscience toward Thee, that we may after this life see Thee in thy everlasting glory, which livest and reignest GOD, world without end. *Amen.*

* It is interesting and suggestive to observe with how much less frequency our attention is called to this paragraph of the Preface than to the later one which asserts historical continuity with the Church of England.

† *Essays on Liturgiology*, p. 226.

But the Commission, like the late Joint Committee on the Book of Common Prayer, was unfortunate in its choice of a response; and no wonder, for the task of finding the proper one is difficult.*

A Beatitude differs from a Commandment in that while the latter enjoins, the former only declares. The one therefore simply calls for assent, or, at most, assent coupled with petition, while the other peremptorily demands a cry for mercy. The immemorial form of the cry for mercy in the devotions of Christendom is the Kyrie eleison, *Lord have mercy upon us*; the immemorial form of assent the word *Amen*. Can we do better, therefore, in adapting the BEATITUDES to liturgical use, than to treat them precisely as the Curses are treated in the Communion Office of the Church of England, namely, by inserting after each one of them a plain *Amen*?

This recommendation has the great merit of simplicity. Two or three strikingly ingenious schemes for supplying each of the Eight Sayings with a proper response of its own have been suggested;† but the objection to them is that, beautiful though they are, their complexity would embarrass and distress the kneeling worshipper. In these matters, practical drawbacks have to be taken into account as well as abstract excellences, and no matter how felicitous the antiphonal responses, they would be worse than useless were a puzzled congregation to refuse to join in them.

There will be found in the APPENDIX to this Paper a plan for recasting the office of the BEATITUDES in such a way as to make it coincide structurally, as far as it goes, with the introductory portion of the Holy Communion.‡ Were the Office to be thus set forth, it would be possible on week-days, and with singular appropriateness on Saints' Days, to substitute the BEATITUDES for the COMMANDMENTS, without encumbering the Communion Office with an alternate. Should this suggestion find acceptance, the two Collects in the present office of the BEATITUDES, which are far too good to be lost, one of them being the modified form of a Leonine original, and the other, one

* The response proposed by the Commissioners ran, "LORD have mercy upon us, and make us partakers of this blessing," a prayer unobjectionable for substance, but painfully pedestrian in style.

† Notably one in which the responses are all taken from Psalm li.

‡ See APPENDIX A.

of the very best of Canon Bright's own compositions, might be transferred to a place among the "Occasional Prayers."

RESOLUTION VI.

THE LITANY.

The rubrics prefixed to the Litany are a gain, but except by the addition of the two new suffrages, the one for the President and the other for the increase of the Ministry, it will probably be best to leave the text of this formulary untouched. Even in the case of the new petitions it would be well if they could be grafted upon suffrages already existing, a thing that might easily be done.*

It would be a liturgical improvement if the Litany, in its shortened form, were to end at the *Christe Audi*, and the Minister directed to return, at this point, to the General Thanksgiving in the Morning Prayer. This would divide the Litany symmetrically, instead of arbitrarily as is now done, and would remove the General Thanksgiving from a place to which it has little claim either by historical precedent or natural congruity.

The greatest improvement of all would be the restoration of the august and massive words of invocation which of old stood at the beginning of the Litany. The modern invocations have a dignity of their own, but they are not to be compared for devotional power and simple majesty with the more ancient ones. But for an "enrichment" so good as this, it is too much to hope.

RESOLUTION VII.

PRAYERS AND THANKSGIVINGS.

The Maryland Committee† have much to say in criticism of this section, and offer many valuable suggestions, the best of them being a recommendation to print the prayer entitled "For Grace to speak the Truth in Love" in Canon Bright's own words. Some of their comments, on the other hand, suggest canons of criticism which, if applied to "The Prayer Book as it is," would make havoc of its choicest treasures.‡

* *E. g.* "That it may please Thee to send forth laborers into Thy harvest and to have mercy upon all men."

† See Report, pp. 6-9.

‡ "Strike it out," said the literalist of a certain committee on hymnody, many years ago, as he and his colleagues were sitting in judgment on Watts's noble hymn, *There is a land of pure delight*. "Either strike out the whole hymn or alter that word 'living.'"

The Committee of Central New York* go much farther in the line of destructive criticism than their brethren of Maryland, and after excepting four of the proposed prayers, condemn all the rest to dismissal.

Possibly this is just judgment, but those who have searched diligently the storehouses of devotional English will think twice before they consent to it. No doubt the phraseology of some of the proposed prayers might be improved. In view of the searching criticism to which for three years it has been exposed, it would be strange indeed if such were not found to be the case. But the collection as a whole, instead of suffering loss, ought to receive increment. At least three or four more prayers for the work of Missions in its various aspects ought to be added, also a Prayer for the furtherance of Christian Education in Schools and Colleges. As Dr. Dowden shrewdly asks, in speaking of spiritual needs which we postpone expressing for lack of language sufficiently artistic in form, "What is the measure of our faith in the efficacy of united prayer, when we are content to go on, year after year, and never come together to ask God to supply those needs?"†

There is one consideration connected with this supply of special prayers too frequently lost out of sight. While it is perfectly true that the Book of Common Prayer was never designed to be a *Treasury of Devotion* for individuals, it is equally true that for thousands and hundreds of thousands of our fellow-countrymen who live remote from "Church book-stores," or lack the means of patronising them, the Prayer Book is, as a matter of fact, their only devotional help. In countless households, moreover, many of them beyond "Protestant Episcopal" borders altogether, the Prayer Book is doing a work only less beneficent than it might do, were we to concede a very little more to that outwardly illogical but spiritually self-consistent policy

Bright fields, beyond the swelling flood,
Stand dressed in *living* green.

What sense is there in 'living' green? It is the grass that lives, not the green." Happily the suggestion failed to find a seconder. But revisers, whose work is to be passed upon by ballot, may well be shy of idiomatic English. Take such a phrase as, "Now for the comfortless trouble's sake of the needy;" Lindley Murray, were he consulted, would have no mercy on it; and yet a more beautiful and touching combination of words is not to be found anywhere in the Psalter. It is the utter lack of this idiomatic characteristic that makes "Lambeth prayers" proverbially so insipid.

* See Report, p. 12.

† Quoted in *The Church Eclectic* for August, 1886.

which, breaking away, a century ago, from the chain of precedent, inserted in the American Book "The Forms of Prayer to be used in Families."

RESOLUTION VIII.

PENITENTIAL OFFICE FOR ASH WEDNESDAY.

This is the English Commination Office, with the introductory portion omitted. It would add to the merit of the formula, especially when used as a separate office, were it to be prefaced by the versicle and response, similarly employed in the Hereford Breviary,

V. Let us confess unto the LORD, for He is gracious.

R. And His mercy endureth for ever.

In view of the great length of the Morning Service on Ash Wednesday, and the close similarity between the closing portion of the Litany and the intermediate portion of this Office, the following emendation of the first Rubric is suggested, a change which would carry with it the omission of the Rubric after Psalm li. a little farther on.

¶ *On the First Day of Lent, at Morning Prayer, the Office ensuing shall be read immediately after the words, Have mercy upon us, in the Litany, and in place of what there followeth.*

In the third Rubric it might be well to add to "*shall be said*" the words "*or sung.*"

The blessing at the end of the office should stand, as in the English Book, in the precatory form; otherwise we might have the anomaly of a benediction pronounced before the end of the service.

RESOLUTION IX.

THANKSGIVING-DAY OR HARVEST-HOME.

The only alteration needed in this office is the restoration of the beautiful Prayer for Unity to its own proper wording as given in the so-called "Accession Service" appended to the English Prayer Book. As it stands in *The Book Annexed*, the language of the prayer is possibly ungrammatical and certainly redundant. A critic, already more than once quoted,* protests against the prominence given to this office in *The Book Annexed*, ascribing it to influences born of the associations of New England. But although the motive of the revisers might have

* Prof. Gold, in *The Seminarian*, p. 34.

had a worse origin than that of which the reviewer complains, the actual fact is that the formulary was placed where it is purely in consideration of the liturgical fitness of things ; it having been held that the proper position for an Office of Thanksgiving must be in immediate sequence to an Office of Penitence.

It is with sincere diffidence that the present writer differs with *The Seminarian*, on a point of historical precedent, but he ventures to suggest that to find the prototype of Harvest-Home we must go back far beyond New England, and for that matter far beyond Old England, nay, beyond the Christian era itself, even to the day when it was said, "Thou shalt observe the Feast of Tabernacles, seven days, after that thou hast gathered in thy corn and thy wine." Doubtless there is a joy greater than the "joy of harvest," and to this we give expression in the Eucharist ; but doubtless also the joy of harvest is in itself a proper joy, and one which finds fitting utterance in such forms of prayer and praise as this.

RESOLUTION XI.

COLLECTS, EPISTLES, AND GOSPELS.

No department of liturgical revision calls for a nicer touch than that which includes the Collects. That new collects for certain unsupplied feasts and fasts would be a genuine enrichment of The Book of Common Prayer has long been generally acknowledged among Anglican scholars. The most weighty fault to be found with the collects added by the revisers is that in too large proportion they are addressed to the second and third Persons of the Holy Trinity. The Eucharist itself, as a whole, is properly conceived of as addressed to the Eternal Father. The Collects, as forming part of the Eucharistic Office, ought, strictly speaking, to be also so addressed. It is true that there are exceptions to this rule, and they are found, some of them, in the Prayer Book as it is. But the revisers ought not to have altered the proportion so markedly as they have done, for whereas in our present Book the collects addressed to the Father are as 83 to 3 compared with those not so addressed, the ratio in *The Book Annexed* is that of 11 to 3.

Moreover, there would seem to be no good reason for reverting to the usage of the First Book of Edward VI., which provides a second Collect, Epistle, and Gospel for the two great feasts of Christmas and Easter. A better way would be to take

these additional collects, which are among the most beautiful in the language, and assign them respectively to the Sunday after Christmas, and the Monday in Easter-week.

In another place the writer has ventured to suggest a re-arrangement of collects for the unsupplied days, which may possibly, in some at least of its features, commend itself to whatever Committee may be charged with a review of the work.*

RESOLUTION XII.

THE HOLY COMMUNION.

To the few changes proposed in this Office, comparatively slight exception has been taken in any quarter. It will probably be wise to leave the language of the Prayer of Consecration wholly untouched, notwithstanding the alleged grammatical error near the end of it.

The Rubric which it has been proposed to append to the Office, touching the number of communicants without which it shall not be lawful to administer the Sacrament, being of a disciplinary rather than of a liturgical character, ought not to be urged. The proposal to transfer the Prayer of Humble Access to a place immediately before the Communion appears to be very generally acceptable.

It would relieve many worshippers who scruple as Christians at responding to the Fourth Commandment on the score of its Judaic character, if the language of the rubric prefixed to the Decalogue could contain, as did the corresponding rubric in Laud's Book for Scotland, a clause indicative of the mystical or spiritual sense in which the Law should be interpreted by those who live under the Gospel. But such a proposal would probably be accounted "of doctrine," and so be self-condemned.

Of the desirability of allowing a week-day use of the BEATITUDES in the room of the COMMANDMENTS enough has been already said.

RESOLUTION XVI.

CONFIRMATION.

The permission to use a form of presentation instead of, or in addition to, the Preface is likely to be widely welcomed. The other *addenda* to this office, being apparently distasteful (for unlike reasons) to all the "schools of thought" in the

* See Appendix B., where also reference will be found to the sources from which the various collects have been derived.

Church, are likely to fail of acceptance ; and on the whole may easily be spared.

RESOLUTION XVIII.

VISITATION OF THE SICK.

The proposed Commendatory Prayer, though in some of its features strikingly felicitous, is open to formal improvement. The addition of a short *Litany of the Dying* would be appreciated by those whose ministry is largely exercised among the si

RESOLUTION XX.

BURIAL OF THE DEAD.

By far the most important section of this Resolution is the one providing for the insertion of special features when the office is used at the burial of children. The provision, or at least the suggestion, of a more appropriate Lesson would be wise, but for the rest, the office is almost all that could be wished.

A recent critic * raises the question, "Why single out infants alone for a special service? Why not forms for rich men and poor men—old men and maidens—widows and orphans?" And yet our LORD JESUS CHRIST did single out little children in a very striking and wonderful manner, and drew a distinction between them and us which may well justify our treating their obsequies with a peculiar tenderness. Even Rome, *Mater dura infantum* as she has been sometimes thought, is studious to consult in this point the natural affections of the bereaved, and provides a funeral mass for children distinct from that appointed for the dead in general.

Bishop Seabury felt the need of a rite of this sort, and prepared one, but whether it was ever in actual use among the clergy of Connecticut the writer is not informed. Many, very many, since Seabury's day, have felt the same need, and it is safe to say that no one feature of *The Book Annexed* has enjoyed so universal a welcome as this rightful concession to the demands of the parental heart.

CONCLUSION.

The survey of *corrigenda* is now complete. The list looks like a long one, but really the points noted are few compared

* The Rev. Dr. Robert in *The Churchman* for July 17, 1886.

with those which have passed unchallenged. Here and there in the Resolutions that have not been considered are words or phrases that admit of improvement, and which in an actual and authorised review by a Committee of Conference would undoubtedly be improved.

The bulk of the work has, for a period of three years, stood the incessant fire of a not always friendly criticism far better than could have been anticipated by those who in the first instance gave it shape. The difficulties of the task have been immense. That they have not all of them been successfully overcome is clear enough, but that they were faced with an honest purpose to be just and fair, and that this purpose was clung to persistently throughout is a credit which Churchmen of the next generation will not withhold from those who sought to be of service to them.

It remains to be seen whether, in October, the representatives of the Church will take up this work and perfect it; or, *per contra*, in response to the demand for a "Commission of Experts," or the specious but utterly impracticable* proposal of concerted action with the Church of England, will decide to postpone the whole affair to the Greek Kalends. One thing is certain, to wit, that the death of this movement will mean inaction for at least a quarter of a century. The men do not live who will have the courage to embark on a fresh enterprise of the like purport while the shipwreck of this one is before their eyes. There are many who, out of a conscientious fear of disturbing what they like to think of as permanently settled, would view such a conclusion of the whole matter with profound gratitude to God. But there are many more to whom such a confession of the Church's inability to appreciate and unwillingness to meet the spiritual needs of a civilisation wonderfully unlike anything that has preceded it would be most disheartening. Least of all is there valid ground for hope in the case of those who fancy that, if they can only annihilate this project, the day will speedily come when they can revise the Prayer Book in a manner perfectly conformable to their own conception of the "Ideal Liturgy," and after a fashion which the most ardent Anglo-Catholic must fain approve.

* Specious, because our continuity with the Church life of England is inestimably precious; impracticable, because there is no representative body of the English Church authorised to treat with us.

The American Book of Common Prayer bears the impress to-day of two controlling minds, the mind of Seabury and the mind of White. Doubtless it stood written in the counsels of the Divine Providence that so it should be. The two men represented respectively the two modes of apprehending spiritual truth which have always been allowed counterplay and interaction in the history of English religion, and which always will be allowed such counterplay and interaction while English religion remains the comprehensive thing it is. No scheme of liturgical revision, no matter how scientifically constructed, will ever find acceptance with the people of this Church which does not do even-handed justice to both of the great historic growths which find their common root in Anglican soil.

When the spirit of Seabury shall have completely exorcised the spirit of White, or the spirit of White shall have completely exorcised the spirit of Seabury from the Church and from the Prayer Book, logic will have triumphed, as sixteen years ago it triumphed under the dome of S. Peter's, — logical consistency will have triumphed, but catholicity will have fled.

William Reed Huntington.

APPENDIX A.

THE BEATITUDES OF THE GOSPEL.

¶ *On Christmas-day, Easter-day, and Whitsun-day: and on any week-day save Ash Wednesday and Good Friday, this Office may be used in lieu of so much of The Order for the Administration of the LORD's Supper as precedeth the Epistle for the Day.*

¶ *This Office may also be used separately on occasions for which no Proper Order hath been provided.*

¶ *The Minister standing up shall say the Lord's Prayer and the Collect following, the People kneeling, but the Lord's Prayer may be omitted if it hath been said immediately before.*

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name; through CHRIST our LORD. Amen.

¶ *Then shall the Minister, turning to the People, rehearse the Eight Sayings of our Lord commonly called THE BEATITUDES; and the People, still kneeling, shall after every one of them reverently say Amen.*

Minister.

JESUS went up into a mountain; and His disciples came unto Him. And He opened His mouth and taught them, saying: Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Answer. Amen.

Minister. Blessed are they that mourn; for they shall be comforted.

Answer. Amen.

Minister. Blessed are the meek; for they shall inherit the earth.

Answer. Amen.

Minister. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Answer. Amen.

Minister. Blessed are the merciful; for they shall obtain mercy.

Answer. Amen.

Minister. Blessed are the pure in heart; for they shall see God.

Answer. Amen.

Minister. Blessed are the peace-makers; for they shall be called the children of GOD.

Answer. Amen.

Minister. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Answer. Amen.

Minister.

Hear also what the voice from Heaven saith. Blessed are the dead who die in the LORD.

Answer.

Even so, saith the SPIRIT, for they rest from their labors.

Minister.

Let us pray.

Almighty and Eternal GOD, to whom is never any prayer made without hope of mercy; Bow Thine ear, we beseech Thee, to our supplications, and in the country of peace and rest cause us to be made partners with Thy holy servants; through JESUS CHRIST our LORD. *Amen.**

¶ *Then shall be said the Collect for the Day and, unless the Holy Communion is immediately to follow, such other prayer or prayers, taken out of this Book, as the Minister shall think proper.*

* This Prayer has been gathered from the *Dirige* in THE PRIMER SET FORTH BY THE KING'S MAJESTY AND HIS CLERGY, 1545; the same source (it is interesting to note) to which we trace the English form of the *Collect for Purity* at the beginning of the office.

B.

THE ADDITIONAL COLLECTS.

PROPOSED REARRANGEMENT.

The Sunday after Christmas-day.

O GOD, who makest us glad with the yearly remembrance of the birth of Thine only Son JESUS CHRIST ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him, when He shall come to be our Judge, who liveth and reigneth, with Thee and the HOLY GHOST, one GOD, world without end. *Amen.**

The Monday before Easter.

Almighty GOD, whose most dear Son went not up to joy, but first He suffered pain, and entered not into glory before He was crucified ; Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace ; through JESUS CHRIST our LORD. *Amen.†*

The Tuesday before Easter.

O GOD, who didst suffer Thy holy child JESUS to give His cheek to the smiter, and for our sake to be filled full with reproach ; Grant that we His servants, instructed by the example of His meekness, may always be enabled to bear without complaint His light and easy yoke ; through the same JESUS CHRIST our LORD. *Amen.‡*

The Wednesday before Easter.

Merciful Father, give us grace that we never presume to sin through the example of any creature ; but if it shall chance us at any time to offend Thy Divine Majesty, that then we may truly repent, and lament the same, and by lively faith obtain remission of all our sins ; through the only merits of Thy Son our Saviour CHRIST. *Amen.§*

The Thursday before Easter.

Almighty Father, by whose bountiful providence Thy children are nourished on the bread of life and given drink out of the spiritual rock ; Mercifully grant that all they who have tasted of the heavenly gift may with pure hearts endure unto the end ; through JESUS CHRIST our LORD. *Amen.||*

* Sarum Collect for Christmas Eve.

† Adapted from Visitation Office.

‡ Hutton and Bright.

§ First Book of Edward VI. Collect for S. Mary Magdalene, with one clause omitted.

|| Mozarabic. Post-Commun. Adapted. Muratori, ii. p. 657. Harmonises with the Epistle for the Day.

Monday in Easter-week.

O GOD, Who for our redemption didst give Thine only-begotten Son to the death of the Cross ; and by His glorious resurrection hast delivered us from the power of our enemy ; Grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection ; through the same CHRIST our LORD. *Amen.**

Tuesday in Easter-week.

O GOD, Who by the confession of Thy Name hast brought many nations, peoples, and races into the unity of Thy Church ; Grant that all those whom thou hast called to be Thy children by the washing of regeneration, may have one faith in their souls and one law of holiness in their lives ; through JESUS CHRIST our LORD. *Amen.†*

Monday in Whitsun-week.

O GOD, Who buildest for Thy Majesty an eternal habitation out of living and elect stones ; Assist thy suppliant people, that as Thy Church is multiplied in outward strength, it may also be enlarged by spiritual increase ; through JESUS CHRIST our LORD. *Amen.‡*

Tuesday in Whitsun-week.

Almighty GOD, Who hast promised through the eternal SPIRIT to reveal Thy glory unto all flesh ; Protect the works of Thy mercy, that Thy Church may be spread throughout the world, and may abide with steadfast faith in the confession of Thy Name ; through JESUS CHRIST our LORD. *Amen.§*

The Feast of the Transfiguration.

O GOD, Who on the mount didst reveal to chosen witnesses Thine only-begotten Son wonderfully transfigured, in raiment white and glistering ; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O HOLY GHOST, liveth and reigneth one GOD, world without end. *Amen.||*

* First Book of Edward VI.

† Breviary Collect for the Day, translated by the Dean of Wells.

‡ Authorship unknown to the writer. Harmonises with the Epistle for the Day.

§ Sarum Missal. Opening sentence adapted.

|| Cento of Collect and Secret for the Day. Sarum. [Same as in *The Book Annexed.*]

HEGEL'S PHILOSOPHY OF RELIGION.

Vorlesungen über die Philosophie der Religion. Nebst einer Schrift über die Beweise vom Daseyn Gottes, herausgeg. v. PHIL. MARHEINEKE, 2. verbesserte Auflage. Leipzig: Duncker & Humblot. 1840.

HEGEL was radically and throughout a theologian. All thought began, continued, and ended in that of DIVINITY. We may justly say that even the religious element is pervasive of all his works. Writing almost like a zealot against the current indifference to vital theology, he exclaims pathetically: "What knowledge would be worth the pains of acquiring if knowledge of GOD be not attainable!"* He had the indispensable requisite for treating of religion, that is, the love of religion within himself, and sympathetic hospitality to all manifestations of it in the world. His *Philosophie der Religion* is thus the very heart of all his thinking. The posthumous editor of this work (Dr. Marheineke) styles it "the highest bloom of Hegel's philosophy." Pathos, power, sweetness, and righteous severity mingle in winning strains in the profound and scholastic exposition of man's highest relation.

The *Philosophy of Religion* has not been in good repute among theologians till recently. This and the cognate *Science of Religions*, or *Comparative Religion*, have been looked upon with suspicion, as implying or leading to the reduction of Christianity to a level with other religions. There has lingered a relic of the method of some of the earlier Christian apologists. All other religions were simply the work of the devil, the imitator, "the Ape" of GOD. He had cunningly introduced elements of truth into those masses of corruptions in order to more easily seduce mankind. Nor has the more general theory of the systematic corruption of a primitive supernatural revelation given a much more generous or just estimation of the religions of the world. It is true that Clement of Alexandria

* *Philosophie der Religion*, vol. i. p. 37.

and others taught a doctrine of the *Logos*, as the Divine Pedagogue [*Θεῖος Παιδαγωγός*] which was essentially that of the modern philosophy of religion. But the successful trend in the Church was that which identified the *Logos* locally and exclusively with God's teaching in and through herself, till finally the possibility of a distinction between religion in itself and the Church was a conception not to be allowed for a moment. The only ray of light granted by the theologians who were also great men was a certain *donum naturale* that served to curse rather than bless the heathen. Protestant Christianity inherited the same narrow view of one exclusive channel for the work of God in humanity. Until recently the only classification allowed was that of Christianity and false religions. Any attempt to examine pagan religions impartially, or to point out the vital truth in them that gave them their power over men, was imputed to disloyalty to Christianity.

From the beginning of the fifteenth century the intellect of man began to break the shackles of ignorance and authority. The Renaissance, the Reformation, the almost simultaneous discovery of the great globe earth and the greater vault of the heavens, and the growth of the historical and physical sciences greatly widened the horizon of man's knowledge. Old Asia and new America, the civilisations and religions of Greece, India, China, and Mexico hurled heaps of new facts into men's minds. Wonder was followed by study and observation, this by necessary scepticism as to the traditional theories as to man, earth, and heavens, and crude, monster attempts at reconstructing new theories, too often disparaging the old in admiration of the new. Any final construction or synthesis of all the elements was far beyond the range of the finite views and methods of the *Eclaircissement*, *Rationalism*, and *Aufklaerung* of the eighteenth century. These various national forms of the same narrow mental method were even less fitted for an appreciative, impartial, and scientific study of the various religions of the world than either Romanism or Protestantism. The theory of a primitive revelation and of the *donum naturale* gave them some elements of universality which deistic rationalism never possessed. Its general theory that *religion* was the invention of priests or poets or rulers still holds its place in the lower infidel discussions of to-day. It was reserved for the nineteenth century to make a scientific study of the religions of the world

and to arrive at a philosophic comprehension of what religion is as a universal and necessary part of human life.

Two truths are now generally accepted. First, that there is such a branch of knowledge as the *science of religions*, or *comparative religion*; and second, that the coördinate relation of God and man in religion is organic, and has a law or logic which may rightly be called the *philosophy of religion*. Chance and chaos are no longer allowed to reign in this department of experience. Thought insists upon finding thought, spirit in finding spirit in religion. Philosophy, or the intelligent comprehension of concrete experience, is the one science with which mind cannot long dispense. Least of all can the universal and necessary religious experience of humanity be left as a "mighty maze without a plan," as Hume virtually pronounced it to be. The *science of religions* is the appreciative, intelligent study of all the religious phenomena in the world. As *comparative religion* it has as its motto, that *he who knows only one religion knows none*. This science may not yet be very far advanced. But its progress in the making has been very rapid. Facts thus gathered, classified, and generalised, then demand *interpretation*. What is religion, whose manifestations have been thus systematised? Is it an illusion, an excrescence, or is it a reality? Can spirit or intelligence find itself in it? Thus the science of *religions* must be followed by the science or philosophy of *religion*. On any basis but that of sceptical agnosticism its reality must be affirmed. It is a real, reciprocal communion of God and man. In it the seeking and finding each of the other is real. The revelation may be slight and the worship ignorant, but in their various measures they are Divinely and humanly rational and real. This idea of religion, as the mutual reconciliation of God and man, becomes the very centre of all thought about religion. This reconciliation, the attainment of which is found to be the *motive* in all religion, exists in *Idea eternally*. The logical, thoughtful development of the idea of religion, which contains implicit phases or moments in its process or dialectic, constitutes the *philosophy of religion*. This Idea, in its eternal actuality, is, as Hegel shows in Part Third, only fully and intelligently stated in the Christian doctrine of the Holy Trinity. This is from the Divine standpoint. It is the eternal process or history of God. "God was first known in the Christian religion, and this is the meaning of its central

doctrine of the Trinity." On the other hand is the human side of the relation — the *Idea* as it appears in human history. This history illustrates the phases or moments of the process of the *Idea*. The science of *religions* illustrates, but only inadequately, the science or the philosophy of *religion*. It does not, however, create it. It is claimed by some that the history of religions gives us the only philosophy of religion that we can have. This no theologian, much less Hegel, would allow. The intimate inter-relations and mutual dependencies of the two must be granted. But this evolution in temporal history is to be translated into a process of thought, which transcends history. The explication of this process of thought is theology or the science of religion. The religious experiences of man while illustrating, must themselves be viewed in the light of the fundamental idea of religion. This furnishes the only adequate criterion of their place in the historical manifestation of the *Idea*. And this Hegel insists and shows is only to be found in Christianity, the absolute religion — the *πλήρωμα*, or fulness of the revelation of the *Idea* in time. Thus the philosophy of religion, though it comes last in time, is prior in idea. It is primary, inspiring, directive, and interpretative, as the plan is of the builded cathedral. The other is the objectified, manifested, interpreted, as well as suggestive, illustrative, confirmative, and corrective.

Hegel is easily chief and master in this department. But he had his predecessors, into whose work he entered to carry it far toward completion. Lessing may well be called the modern founder of the philosophy of religion. He restated and reaffirmed Clement's idea of *revelation as a Divine education of the race*. Child of the German rationalism as he was, he could not wholly free himself from its shackles. From Lessing to Schleiermacher was from rationalism to faith, and on to Hegel went the process, till faith, as "abbreviated knowledge," was made explicit as thought. The idea which *Lessing* gave the thought of his time was forceful in freeing it from the shackles of both theological and rationalistic dogmatism. It helped toward mental hospitality and philosophical comprehension, inasmuch as it considered Religion as a whole process, and humanity as essentially religious. Still, as a child of the Enlightenment (*Aufklärung*), he sought too exclusively for the essence of religion in morality, esteeming dogma, worship, and

church as merely conventional and accessory. He failed to see in them, as he did see in morality, the genuine outcome of the same religious principle. This, too, was the error in Kant's philosophy of religion. Duty alone was real. His "*Religion within the bounds of mere Reason*" stripped religion of everything but the bald ethical. The relation between GOD and man was that of Wordsworth's *Duty*:—

Stern daughter of the voice of God!

It was not conceived of as broader or more intimate, more congenial or loving, than it was under the old law. "Religion is the recognition of our duties as Divine commands." But what was his conception of GOD, other than the bald deistic one of the current philosophy and theology as represented by Wolff? The abstract Infinite of the mere understanding, in no vital, necessary relations with the finite, the GOD afar off, who had none but arbitrary mechanical connection with the world, was rightly held, as Kant had proven, to be unknowable, with whom man could have no conscious, real communion. The subjective Ego was the all of knowledge. The postulating of a great First Cause, as a *Deus ex machinâ*, was but an infirmity of reason, and was only GOD in name, an "otiose deity as a more or less ornamental appendage to the scheme of things."

The idea of such a GOD, as Kant had himself demonstrated, no more proves His existence than the idea of a hundred dollars proves one's possession of them. The analogy is perfect, and hence also the demonstration. There is no more a real, vital, organic, or kin-connection between such a GOD and man than there is between dollars and one's pocket. Only if GOD be a living GOD, in organic relations with His creatures, can He be known, or His manifestation be discerned. Only if man is himself inexplicable except as sharing the inspiration and life of this present GOD, has religion any intelligible reality.

Schleiermacher, Herder, and Jacobi lead in the reaction from this mechanical deism and individualistic morality, and in maintaining the validity of the elements of faith, feeling, and the more mystical elements of the religious consciousness. GOD again became the living, present, inspiring, loving GOD that religion demands, and the moral order of the world became the Divine life on earth. Fichte emphasised the ethical element in this present Divine life in which men had a conscious part.

Schelling saw GOD everywhere seeking for Himself through all the series of intermediaries from brute matter to spiritual mind. But this became that kind of *mysticism*, which to intelligence is but a misty bridging over of the *schism* between GOD and man that Deism had left as its result. Thought still insisted upon satisfaction. Intelligence would not leave the field till it found its own larger self in the consciousness man had of communion with GOD. It gladly accepted the advance made by mysticism upon Deism. It accepted the grateful reality of the reunion of GOD with His creation and creatures. But it demanded that the reunion be vital and organic, — a logic of spirit of intelligence, which man's spirit could know because he was in it. It demanded that the felt communion be explicated, as far as possible, as thought for thought.

Hegel represented most fully this demand of the spirit for cognition of the content and implications of the religious consciousness. Gathering together the results of all previous attempts, he proceeded to an exposition of the Idea, as the concrete content of all the facts and contrasts. In the misty bridge of feeling and faith he discerned the implicit and real logic of spirit binding man and GOD into an organic unity. He attempted to translate feeling into the language of thought in order to maintain it rather than to do away with it. He gave it more than a mere subjective basis which continually sinks the mind into doubt and despair, or into indifferentism. This is really the motive and aim throughout his writings. But he gives it technical treatment in volumes xi. and xii. of his *Werke*, which contain *Die Philosophie der Religion*. This work has not yet been translated into English. A critical exposition of it, however, has been promised by Principal Fairbairn, of England, for Griggs' *German Philosophical Classics*.*

The most important parts of these volumes are the Introduction (*die Einleitung*), pp. 1-85; Part First, treating of the content of the Idea and the various phases of the religious relation; and Part Third, giving an exposition and demonstration of Christianity as the absolute religion. Part Second of these volumes gives an exposition of the various religions of the world as

* Cf. previous articles on *Hegelianism* — *A Prefatory Study*, in the April number of this REVIEW for references to expositions and translations. Hegel's *Philosophy of History*, translated in Bohn's Library, is the best English introduction to Hegel's thought on religion.

phases or moments in the struggling evolution of the notion till its full final manifestation in Christianity. This is the least valuable, because the most empirical part of the volumes, depending as it does upon the fulness and correctness of the current knowledge of these religions. More knowledge of them may lead to placing them in different positions as illustrating phases of the development of the Idea. Here it is that the science of *religions* can correct the science of *religion*. Exactness here is not essential, as it is not possible without fuller knowledge. He characterises the Chinese religion as that of *Measure*, or temperate conduct; Brahmanism as that of *Phantasy*, or *inebriate dream-life*; Buddhism as that of *Self-involvement*; that of Egypt as the imbruted religion of *Enigma*, as symbolised by the Sphinx; that of Greece as the religion of *Beauty*; the Jewish as that of *Sublimity*; and Christianity as the *absolute religion*, the fully revealed religion of truth and freedom.

Thus he attempted a unification of all sides and phases of religion, and permeated and joined them all by one principle and one *method*, "the method of the self-explicating Idea."* Immense learning, severe scientific method in simple language, combine in rearing this massive temple to the indwelling living Deity. For throughout one feels the warm religious feeling of one who loved and worshipped God. In it, too, the polemical spirit burns like a consuming fire against the anti-theistic and anti-Christian theories of his day. And none of these called forth so much of his scathing criticism as the current rationalism in theology and philosophy. This produced works similar to those of the English Deists and their Christian opponents, *e. g.*, Toland's *Christianity not Mysteriorious* and Locke's *Reasonableness of Christianity*. Such an "Age of Reason" was more odious and foolish to Hegel than to any other devout defender of Christianity, and his polemic against it is sufficient to destroy it forever in any intelligently religious mind. He maintained that to *know* God is eternal life. But this knowledge of God was not that of either the apologists or the opponents of Christianity in the *eighteenth age of reason*,—not a knowledge of *reasons* pro and con, but of real vital experience of communion with God.

To this general view of the whole work, we add an exposition

* Vol. i. p. 59.

or a free analysis of the Introduction only [*die Einleitung*, pp. 1-85].

He begins by asking what the true conception of religion is, which is the object presented to the philosophy of religion. He answers it immediately in a passage which should become classic, as commanding immediate and universal admiration: "It is the realm where all enigmatical problems of the world are solved; where all contradictions of deep musing thought are unveiled and all pangs of feeling soothed. It is the region of eternal truth, rest, and peace. . . . The whole manifold of human relations, activities, joys, everything that man values and esteems, wherein he seeks his happiness, his glory, and his pride, — all find their final middle point in religion, in the thought, consciousness, and feeling of God. God is, therefore, the beginning and the end of everything. He is the centre which animates, maintains, and inspires everything. By means of religion man is placed in relation to this centre, in which all his other relations converge, and is elevated to the realm of highest freedom, which is its own end and aim. This relation of freedom on the side of feeling is the joy which we call beatitude; . . . On the side of activity its sole office is to manifest the honor and to reveal the glory of God, so that man in this relation is no longer chiefly concerned with himself, his own interests and vanity, but rather with the absolute end and aim. All nations know that it is in their religious consciousness that they possess truth, and they have always looked upon religion as their chief worth, and as the *Sunday* of their lives. Whatever causes us doubt and anxiety, all our sorrows and cares, all the narrow interests of temporal life, we leave behind us upon the sands of time, and as when we are standing upon the highest point of a mountain, removed beyond all narrow earthly sights, we may quietly view all the limits of the landscape and the world, so man, lifted above the hard actualities of life, looks upon it as a mere image, which this pure region mirrors in the beams of its spiritual sun, softening all its shades and contrasts and lights. Here the dark shadows of life are softened into the image of a dream and transfigured into a mere frame for the radiance of the eternal to fill. . . . This is the general view, sentiment, or consciousness of religion, whose nature it is the object of these lectures to observe, examine, and understand." *

* *Philosophie der Religion*, vol. i. pp. 3-5.

He whose heart does not respond to this call away from the finite world can have no interest in this task. While it is the purpose of philosophy to demonstrate the necessity of religion and to lead men to cognise the religious element in themselves, it does not propose to make a man religious in spite of himself. But no man is wholly without some relation to this central interest of humanity. Religion is essential to him as a human being, and not an alien sensation. But the relation of religion to man depends much upon his general view of the world and of life. These views distort and tear away the true impulse of spirit in the direction of religion. The philosophy of religion must, therefore, first work its way through and above all these false views or philosophies of life. These begin outside of, but by their own movement are brought into contact and conflict with philosophy.

I. The first of these is *the separation of religion from the free worldly consciousness.*

(a.) Man has his week-days in which he busies himself with worldly affairs; his Sunday comes to bring him into new activities. The religion of the truly pious, unsophisticated man is not a special matter to him, but it penetrates with its breath of flavor all his feelings and activities. His consciousness relates every aim and object of his daily life to God. But from this worldly side, vitiation and variance creep into his religion. As Wordsworth says:—

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers.

The development of this variance may be designated as the rise of the *understanding* and of human interests. The laws, qualities, orders, and characteristics of natural things and of the creations and activities of man are inquired into. He is conscious of himself as a knowing and a creative agent. Science, art, politics, methods of making life easier and culture wider, all these come to be looked upon as his own possessions. And with this comes the consciousness of a separation from the *Sunday*, consciousness of dependence for everything upon a higher power. Self-dependence rises in contrast with the spirit of humility and dependence. Still man must recognise that the materials and means for all this work are *given* to him. The world and his mind and their powers are not his creations. He may and must still confess that God made them.

As the worldly consciousness encroaches farther, he makes his peace with religion by the general admission that GOD has made all things.

(b.) But even where one makes this assertion in earnest, as a pious man, there is danger of variance creeping in. Piety particularises and says that GOD made this and this. Everything is considered as a special Providence. Its view is the teleological one. But this again brings in the use of the understanding, which points out as many indications of defects and of absence of purpose as otherwise. The most beautiful flower may be a chalice filled with poison. The storm which purifies the air may devastate the earth. What is food to one is poison to another. The disease is as real as medicine. This external, physical teleology of piety is weakened by the relative imperfection of the physical process, and by the finiteness and separateness in which its objects are viewed. A more profound synthesis of these merely finite and external ends or aims must be made. The understanding demands consistency and necessity. With this the principle of selfhood develops completely. The Ego becomes the centre of relations. Cognition deals with these relations. It is no longer sufficient to designate GOD as the cause of the thunderbolt, or of a political revolution. The immediate finite cause is what is sought for. Thus our science may formulate a world that does not need GOD. This is the attitude of Positivism, which makes a breach with all religion. Science and religion thus develop into such contrast that there seems to be nothing but positive opposition and enmity possible. Science is confident and proud. It knows that it knows, and denies any other than finite knowledge. Religion, with its earnest affirmation that there is a real super-finite, that GOD makes all things, is distrustful of cognition that has formulated a world of finite necessity. And yet cognition cannot be bowed out of the controversy nor its results overlooked and denied. In the needed harmonisation, in which GOD may appear in the world and the world in GOD, full satisfaction must be given to the highest demands of cognition. While religion cannot be dragged down into the realm of finitude it must make a wide enough synthesis to grasp all its contents.

The need of this conciliation is more apparent in the Christian religion because cognition is an inherent element in itself.

Christianity concerns itself with the salvation of the individual from conscious alienation from GOD. I am to be saved. My own freedom and happiness are an end and aim. Selfhood is not lost in sacrifice. But this subjectivity, this selfhood is in itself the principle of cognition. This, however, again is sometimes made absolute, and the contrast developed again within Christianity itself of faith and cognition. Hence the various discords of the day between head and heart.

II. Hegel then passes to the question of the *position of the philosophy of Religion towards both philosophy and Religion.*

The general relation of philosophy to religion is that of nearest kinship. Hegel never ceases to identify them in respect at least as to their subject-matter. While all realms where thought is manifest are the fields of philosophy, there is none so congenial as that of religion, because it also is an universal, penetrating and covering all other realms like philosophy. "The subject of religion as well as of philosophy is the eternal truth in its objectivity, or GOD, nothing else but GOD, and the explication of His nature." * Again: "Philosophy has for its aim the cognition of truth, the cognition of GOD, for He is the absolute truth, in so far that nothing else is worth knowing compared with GOD and His explication. Philosophy cognises GOD as essentially concrete and spiritual, self-communicating like light. Whoever says GOD cannot be cognised, says that GOD is envious, and he cannot be in earnest in his belief, however much he may talk about Him. Rationalism, the vanity of the understanding, is the most violent opponent of philosophy, and is offended when it demonstrates the presence of reason in the Christian religion; when it shows that the witness of the spirit of truth is deposited in religion. In philosophy, which is theology, the whole object is to point out the reason in religion. In philosophy religion finds its justification from the standpoint of thinking consciousness, which unsophisticated piety does not need nor perceive." † But the faith of naive piety is only *abbreviated knowledge*, which philosophy or theology explicates. Philosophy is falsely charged with placing itself above religion, for it has no other content than faith. It only gives this content in the form of thinking. Thus religion and philosophy coalesce, differing only as theology and religion do, — in regard to their *mode* of being occupied with GOD. And in this

* *Philosophie der Religion*, vol. i. p. 21.

† *Ibid.* vol. ii. p. 353.

difference are found all the difficulties which seem so insuperable.

Philosophy takes religious ideas out of the domain of feeling and practical experience, and makes them objects of thought, seeks the thought implicit in them, and translates them into their equivalents in thought. *Whatever is real is rational*. Without this principle the cosmos would be chaos. Religion is the most real concern of man. Without it man would not be man. But, also, without thought man would not be man. And thought seeks its like in all realms of human experience. Religion cannot, if it would, suicidally avoid the scrutiny of intelligence. The thoughtful religious mind demands a rational explication of the religious consciousness. The reflective thought of the mere understanding analyses this into contrasts, oppositions, antinomies. Its rationalism dismembers and lets the life out of all religion. But this critical standpoint can never be more than temporary with a sincere man or age. The revolutionary, iconoclastic rationalism is but the negative element that soon spurs the spirit on to a larger horizon and comprehension of truth. Philosophy must come to swallow up all such negative relations in victorious unity. Hence it comes after the positive sciences, with their negation of the absolute. Its duty is not to collect, observe, and classify, but chiefly to *interpret*. It seeks to translate the religious phenomena of the world into a process of thought, logical and rational, to give them rational significance and systematic coherence and order. Speculative philosophy is the consciousness of the Idea (Idee), which is the concrete unity of all differences and contrasts. Religion also has for its subject the content of philosophy as a whole, grasped implicitly as a whole by faith and feeling. Thought merely seizes upon this whole, the absolute truth, and brings out to intelligence all its implicit contents and contrasts.

The philosophy of religion starts with the presupposition that religion and religious ideas can be taken out of the domain of feeling into that of thought. It is simply a different attitude of the human spirit toward the same object — God.

"What signifies the expression, GOD?" asks Hegel [vol. i. p. 26]. For philosophy it signifies the nature of GOD expressed in thought, — a logical or intelligently explicated knowledge of Him. For religion it signifies an image-concept, an example, an illustration or picture corresponding to the logical definition

of GOD, or to theology. Each answer implies and contains the other. They are but different modes of the occupation of the spirit with GOD. In both it is spirit finding spirit in mutual search. The philosophy of religion deals only with self-manifesting spirit, — finite and Infinite. GOD is not its result, but its beginning. But spirit is rational in itself, and also manifests itself rationally. The philosophy of religion deals with this immanent, eternal, living rationality of the absolute spirit, and also with its phenomenal manifestations. It is not merely our subjective reasonings, the unvitalised rationalism of the individual finite understanding, as to the being and nature of GOD. But it is simply the explication of the eternal and phenomenal process of spirit finding spirit, the reconciliation and vital relationing of GOD with man and man with GOD. It apprehends the process of losing the negative rationalism of the individual and the finding its truer self in the life and being of GOD. Such, in brief and imperfect exposition, is Hegel's essentially religious attitude in all his thinking. For this is always and everywhere an explication of spirit. He might well have exclaimed with the devout Kepler: "I read Thy thoughts after Thee, O God!" Hegel next treats of the relation of the philosophy of religion to *positive or dogmatic religion*. This is embodied in the Creeds and in Systematic Divinity as based upon the Bible. In all definitions of dogma reason found an element. "At first thinking was allowed to be merely the exegesis which collects the thoughts of the Bible." But, as matter of fact, reason contains inherent principles and presuppositions which come into play in the work of interpretation, which must be more than mere verbal translation, substituting one word for another of the same scope. Explication and systematisation must explain and systematise in accordance with mental principles and prejudices.

Commentaries on the Bible often give us the *current* rather than Scriptural conceptions. There is some reason for the couplet: —

This is the book where each his dogma seeks,
And this the book where each his dogma finds.

Exposition is often imposition. Or, as Hegel expresses it, "the Bible has been treated like a nose of wax."

Thus rationalistic theology sprang up and proceeded till it put itself in opposition to the Bible and to Church dogma. The mere understanding takes the facts and doctrines of Spirit in

its finite moulds and ends in annihilating the religious content and completely impoverishing Spirit. This rationalism (*Aufklärung*) led to the baldest deism and morality. But Hegel here, and elsewhere at greater length, emphatically renounces and controverts this rationalism. Its abstract metaphysics of the understanding analyses all life out of Spirit. It separates God and man. It rests content with making God the great outside First Cause, an *otiose* Deity, not even so much as a *Deus ex machinâ*, to occasionally interfere with his foreign, out-cast cosmos. But the *thinking reason* of Spirit conceives God as essentially concrete fulness. The doctrine of the Holy Trinity is absolutely essential to the conception of God as eternal, living Spirit. [This assertion is maintained and fully developed only in Part Third of the second volume.] The philosophy of religion is the thinking explication of this Concrete Spirit. It disdains the dusty road of rationalistic theology, and cannot stand in the opposition to Church dogmas that it does.

On the contrary, its kinship with positive doctrine is infinitely greater than appears at first glance, and the rehabilitation of the dogma of the Church, after it had been reduced by the understanding to a minimum, is so largely the work of philosophy that, for this very reason — which is its true content — it has been decried as an obscuration of spirit by a rationalistic theology, which does not rise above the limits of the understanding.*

Every ray of light from the Spirit, indeed, appears as an obscuration to the night of rationalism. It hates philosophy because it has rehabilitated what it thought it had reduced *dissecta membra*. The Creed-breaking age of the rationalistic of the understanding is followed by a Creed-restating age of the comprehensive and synthetic reason. There cannot be two kinds of reason and two kinds of Spirit, — Divine and human, — absolutely different from each other. Hence philosophy cannot be at variance with religion.

Spirit, in so far as it is the Spirit of God, is not a Spirit beyond the stars, beyond the world; God is present, omnipresent, and as Spirit He is in every spirit. God is a living God, all energy and action. Religion is a creation of the Divine activity and not the invention of man. The expression that God as reason rules the world would be senseless did we not assume that it refers to religion also, and that the Divine Spirit is active in the determination and formation of it. The perfection of reason through thinking does not stand in any con-

* *Philosophie der Religion*, vol. i. p. 33.

trast to this Spirit, and, therefore, it cannot absolutely differ from the work which Spirit has produced in religion. The object of reason is reason itself, Spirit, Divine Spirit.*

I have translated these passages in full that none may doubt the earnestness of Hegel's scornful repudiation of the rationalistic theology. Theologians may refuse this succor, or even take offence at seeing their doctrine stated in terms of reason; but when once cognition has arisen, its rights cannot be withheld. It will either stop in the Dead Sea of rationalism or lead on to the Mediterranean of philosophy. Hegel found, in his day, many tendencies and principles, both religious and rationalistic, that were hostile to philosophy's taking religion for the subject of its investigation. He, therefore, briefly considers these hostile principles, claiming to find in them all, or in their comprehension, the historical element out of which the perfect philosophical thinking has developed itself. He finds in his day that men's minds are so occupied with the knowledge of finite, secular things, that knowledge of *Divinity* has but little real interest for them. The unbounded growth of the sciences has quenched the nobler longing to search after the knowledge of God, has practically rendered us *securi adversus Deum*. But in reality none of these things are worth knowing if God be not knowable. Our vanity is really our degradation. Even theologians are found who aid in this most unchristian view of the unknowableness of God.

(1.) There is great indifference to Church dogmas. Their significance is minimised or ignored. Many fail to attach proper importance to the dogmas of the Trinity, of the Resurrection, and to miracles. Not only rationalism, but even pious theologians, reduce the doctrine of the Divinity of CHRIST to its lowest significance. The current religious literature fully discloses this indifference to orthodox dogma. Philosophy, on the other hand, is attempting to reach a comprehension and a higher appreciation of these Church dogmas, and thus to replace them in their true value.

(2.) Again, this depreciated value of dogmas is shown by the *historical method* of treating them. The interest is not in their *truth*, but in their historical origin and growth. These theologians, whether belonging to the historical school or to that of tradition, are "like clerks of some mercantile house, who

* *Philosophie der Religion*, vol. i. p. 34.

keep account only of somebody else's wealth without having any property of their own; it is true they receive a salary; but their sole merit is, that they serve in recording the wealth of others . . . They know as little of God as the blind man knows of the picture whose frame he has felt. All they know is, how a certain dogma was framed by this or that Council, what reasons the framers advanced, and how the one view or the other predominated."* But they lack the one thing needful, the main point in both philosophy and religion,—the entering of the mind into a direct communication with the highest interests.

(3.) Again, the theory of immediate or intuitive knowledge of God arises to rebuff philosophic intelligence in the sphere of religion. Faith, feeling, the testimony of the Spirit to each soul, is claimed to be the highest possible experience. This is much more congenial to philosophy than the other two attitudes. It is really the first stage of philosophic knowing, which only goes on to see and to comprehend what is implied in this direct personal knowledge of God.

Hegel makes a fuller examination and criticism of these hostile and yet helpful principles in Part First of his work, — *The Idea or Conception of Religion*.

Before entering upon this, however, he states briefly the objections to any philosophy of religion. Is a rational knowledge of religion possible? Is not reason quite presumptuous in attempting this task? Some object to its competency to deal with religion as a kind of truth that has been authoritatively revealed. But if religion is real and cognition an essential part of man, then they cannot be kept separate, except by doing violence to one or the other, as both rationalism and Romanism do. Others deny the competency of reason to attain knowledge of anything but finite phenomena, as Positivism and Agnosticism. Others maintain that the only religious experience possible is in the realm of feeling — of the accidental feeling of individual subjectivity. This leads to the denial of God's objectivity and finally to atheism. Each man's God is the product of his own feeling, which may be held to be either psychological or even physiological. The so called *Left-wing* Hegelians, Feuerbach and Bruno Bauer, gave this atheistic and materialistic interpretation to religion. It need scarcely be said that Hegel would not consider them worthy of any sane man's belief.

* *Philosophie der Religion*, vol. i. p. 42.

But how do we know that reason is competent to deal with religion? A criticism of the organ of knowledge is still insisted upon. This was the futile task of Kant's *Critique of the Pure Reason*. For this criticism must ever be done with the instrument under criticism. Reason alone can examine reason, which presupposes, what it tries to prove, its capacity and its rationality. It is the futile task of learning to swim before going into water. Its capacity can only be proven in its use. It is often, too, the suicidal task of sawing off the limb which bears one up. As a matter of fact, reason is the *organ*, and reason is also the *object* of thought. *Whatever is real is rational and whatever is rational is real*. In religion as in other realities, reason only *finds itself*, its other, larger truer complementary self. Philosophy as well as the finite sciences, has real subject-matter, — reason, spirit, GOD, — and a competent organ of knowledge. GOD is not to be demonstrated as an external, alien object, but he is felt, found, and followed in all rational activity of spirit. He is not proved or known by anything foreign to His own being. He reveals Himself in thought and to thought, a philosophy of religion is simply the tracing the process of thought in the relation of finite spirit to its congenial infinite spirit, the Father — a process which is implicit in religious feelings, activities, and worship. It only presupposes that religion is not a chaos, a chance irrational realm, but a realm of reason, of spirit. It is this rationality of the real that binds GOD and man in no merely arbitrary or accidental relations. Kinship is everywhere present. The old metaphysical distinction of the abstract infinite which made only a deistic theology possible is replaced by the true Concrete Infinite, which is the organic, vital correlation of spirit. The rigid opposition and alienation of Infinite and finite, of GOD and man, is the false assumption that makes a philosophy of religion, or any philosophy or cosmical comprehension, impossible. The fundamental notion that makes any philosophy possible is the fact of the genuine Concrete Infinite, which makes the whole earth kin and binds it with chains of gold to the head and heart, as well as to the feet of GOD. This unity of correlatives, as of parent and child, is the true starting point, the goal and also the guiding thread of method in explication of which Hegel is always engaged, but in no place in such profound and convincing way as in his *Philosophie der Religion*, of which we have given expository résumé of only the Introduction (*die Einleitung*).

J. MACBRIDE STERRETT.

THE THEOLOGY OF THE HEBREW CHRISTIANS.

1. *The Epistle to the Hebrews in Greek and English with Critical and Explanatory Notes.* BY FREDERICK KENDALL, A. M., formerly Fellow of Trinity College, Cambridge, and Assistant Master of Harrow School. London and New York: Macmillan & Co. 1883.
2. *The Theology of the Hebrew Christians.* BY FREDERICK KENDALL, A. M., etc. London and New York: Macmillan & Co. 1886.

HAVING occasion recently to make a critical examination concerning the authorship of the *Epistle to the Hebrews* in preparing a paper for the American Philological Association, I was surprised to find how little had been done in England or in this country in the way of a thoroughly critical study of the theology of the *Epistle to the Hebrews*. Up to the present year in England the subject has scarcely been touched upon with anything like an independent and critical treatment. Very interesting papers have been furnished to the *Expositor* by Canon Westcott and Professor Plumtre, but no great English name can be cited as an authority on the literature of the subject. In the United States things are if possible still worse. Apart from the dry and dogmatic treatment of the subject in the English Commentaries, we find no elucidation of one of the most remarkable books in the New Testament. This is all the more remarkable as even in France Renan has thrown the glamour of his brilliant imagination over the subject, while in Germany the literature is exceedingly rich. To the older literature as contained in the works of Delitzsch, Bleek, and J. B. Carpzov may be added the more recent publications of Hilgenfeld (*Einleitung und Zeitschrift*), Commentaries of Ebrard, and of Tholuck, Holtzmann in Shenkel's *Bibel-Lexikon*, Ritschl, Riehm on the Doctrine of the Epistle, and Zahn in the recent edition of Herzog's *Encyclopædia*. It would be hardly possible to form a fair

judgment of the Epistle without some reference to its authorship. The general acceptance of the Epistle as S. Paul's has had much to do with obscuring its peculiarities. Stripped of its distinctiveness it has been confounded with the great mass of S. Paul's writings. An attempt has been made by our author, and not without marked success, to distinguish the theology of the Epistle. Full competency for such a task required the accomplishment of a preliminary work; an emendation of the Greek text and the revision of our authorised version. This introductory work has been effected by our author with great care and fidelity. The translation aims at the most faithful reproduction of the original. The Greek text adopted is that of Westcott and Hort, a well-deserved compliment. Our author gives briefly but clearly his sense of the necessity of such a work, and assigns as his chief motive for undertaking it, the very scant attention which has been paid to the subject by English New Testament scholars. The Epistle stands alone, among New Testament writings, in the development of the priestly character of our LORD, and in the symbolical significance of Old Testament history. This Epistle is of essential importance in formulating the doctrine of Atonement, and contributes much to the content of Church liturgies. Its historical value becomes doubly important, if we regard the Epistle as the work of some member of the Church of the circumcision at the supreme moment of his people's history.

Next to the language of the Epistle itself the authorities most relied on are the Septuagint, Josephus, Philo, and Clement of Rome. The first question which our author discusses as of prime importance to a satisfactory examination of the Epistle is its authorship. Of the author, the time at which, and the place from which, it was written, and the Church to which it was addressed, no distinct record has reached us except the simple inscription of the earliest manuscripts, *προς Ἑβραίους*. From the fifth to the sixteenth century S. Paul was accepted as the author with universal consent. The revival of a more independent criticism at the latter period disclosed the fact that for the first four centuries there was not only no such uniformity of tradition in favor of S. Paul, but that outside of Alexandria there was an unbroken tradition that S. Paul was not the author. Even the great Fathers of the Alexandrian Church itself, S. Clement and Origen, while giving their assent to the

Pauline tradition, accept it with such modifications as greatly impair their testimony. Tertullian [*De Pudicitia*, ch. 20] ascribes the authorship to Barnabas. Irenæus does not cite it as S. Paul's. If the testimony of Photius be not discredited, and no objection can be made to it except the silence of Eusebius with regard to it, both Irenæus and Hippolytus deny the Pauline authorship. Caius enumerates only thirteen Epistles as written by S. Paul, excluding the *Epistle to the Hebrews* [Eusebius, *H. E.* vi. 20], and the Muratorian fragment does not accept the Pauline authorship. Even S. Jerome and S. Augustine acknowledge the variation of tradition, and accept the Pauline theory not without modification. The uncertainty of tradition compels us to depend, in the matter of authorship, almost exclusively upon the Epistle itself. Its anonymous character taken into consideration with those positive and solemn injunctions of S. Paul, that no Epistle be accepted as his that is not attested by his own hand, ought to exclude it from the catalogue of S. Paul's writings. The impersonality of the Epistle is in the fullest accord with its anonymous character. The *Epistle to the Hebrews* is a systematic theological treatise finished according to the strictest rules of grammatical science and pure dialectic; S. Paul's Epistles are letters in the most thorough modern sense of the term, with all the characteristic charm of intense personality. S. Paul writes as a father with beating heart and tearful eye. The author of *Hebrews* as one upon whom the mantle of the old Hebrew Prophets had fallen. The warnings of judgment and vengeance cast an almost unrelieved gloom over the pages of his book.

In the treatment of the Old Testament Scriptures we find a marked difference in the writers. S. Paul writes as an Apostle claiming authority in his master's name. The author of the Epistle uses the Hebrew Scriptures by way of reference and illustration, and develops from them the Christian mediator, covenant, altar, and priesthood.

S. Paul had been wrenched from his old faith, and the whole framework of his religious life had been shattered by that lightning stroke on his way to Damascus. But no such sudden and violent blow had severed the links which bound the writer of *Hebrews* to the faith and ritual of his fathers. From the moment of his conversion S. Paul became dead to his old faith. Faith in CHRIST was life. The law was death. But this view

of faith and of the law has no parallel in the *Epistle to the Hebrews*. Here the law is the anticipation of atonement, and faith a heroic principle of human action. There is also an essential difference in the use of those important theological terms, *Δικαιοσύνη*, *Ἀγιάζω*. S. Paul uses the first for forensic justification; our Epistle, for excellence of life. S. Paul uses the second in reference to the sanctification of the heart; our Epistle uses it in the sense of the consecration of the life to GOD. The writer in *Hebrews* declares that he received the Gospel from others; S. Paul, in holy indignation at such a thought, declares that he received it not of man, or by man, but of the LORD. S. Paul, with the Apostolic writers generally, claims a hearing as an ambassador for CHRIST; the writer in *Hebrews* rests his claim on reason and Scripture. The difference in style in S. Paul's writings and the *Epistle to the Hebrews* is very marked, but can only be intimated. S. Paul's writings are universally characterised by Hebraistic phrases and Semitic construction. The Epistle, on the other hand, both in its grammatical forms and vocabulary, is generally pure Greek. The author of *Hebrews*, while using less than five thousand words, quotes ninety-one times from the Septuagint, and only once from the Hebrew, and then from S. Paul. When S. Paul quotes the Septuagint, he quotes, without exception, from a different manuscript from that which is used in *Hebrews*. The similarity of the language of *Hebrews* to that of the Alexandrian school attests the relationship of the writer to that school. The Epistle was certainly addressed to a Greek-speaking Church, and leads to the supposition that it was written just as the old dispensation was passing away. Hence these Hebrew Christians were warned that they must give up their old temple, altar, and priesthood for new ones. A vivid contrast is drawn between the transient value of the old dispensation and the permanent greatness of the new. Christian steadfastness is enforced in view of the coming judgment, and encouraged by the examples of faithful men of old. They are no longer to put their trust in Moses, their earthly priests, the commandments of Sinai, or in a temple made with hands, but in that Eternal High Priest who has opened a way into the heavenly sanctuary. The manifest inferiority of angels leads to the transcendent superiority of the SON, and the depreciation of marriage, to the honorable mention of the Divinely-instituted marriage relation.

This concludes the introductory treatment of the subject, and brings us to the discussion of the topic of chief interest, the theology of the *Epistle to the Hebrews*.

Our author, first of all, defines the theology of S. Paul's Epistles so far as it differs from that of the *Epistle to the Hebrews*. S. Paul connects GOD's new covenant in CHRIST directly with that made in Abraham, and, declaring the Gentile believers to be children and heirs of the covenant made with the fathers, ignores the authority of the law of Moses. This law is an incidental and a temporary addition, — an interruption, as it were, of GOD's original covenant, — necessitated by man's transgressions, and therefore just and right, but still an interruption. Circumcision is a seal of bondage to which all who are circumcised are subject. S. Paul, while acknowledging his own obligation as a Jew to keep the law, asserts for the Gentiles a full dispensation from the claims of the law. Thus, as the Apostle to the Gentiles, he vindicates with the utmost resolution the liberty of the Gentiles. Freedom from the trammels of the law for the Gentiles was the Gospel which S. Paul preached. As a converted Pharisee he saw in the law a method of salvation by works totally abhorrent to his newly-awakened Christian consciousness. His attitude toward the Old Testament Scriptures is determined by his view of the law. However precious he might deem them as the Word of GOD spoken to the fathers, he claims absolute authority over them as an Apostle in his Master's name. The very language in which he describes the redeeming work of CHRIST is strongly colored by his legal training. While he declares that mankind as a whole is lying under condemnation, — the Jew by his own law, the Gentile by the moral law written in his heart; — and regards the free grace of GOD in CHRIST as justification, we feel that he is still living in a legal and scholastic atmosphere. He looks upon man as at enmity with GOD because of a broken law, and argues thence for a reconciliation of GOD to them before they can become children through adopting grace. Such are the distinctive features of Pauline theology. But all Jews were not Pharisees, nor was this narrow Pharisaic view the common one among the humbler pious Israelites. To their minds the law had revealed a higher conception of GOD's holiness, and had supplied discipline and education for that holiness. The law had in many ways nourished the higher life which was in them. Indeed, David was

but expressing the feeling of every humble and pious Israelite when he testified, "The law of the LORD is perfect, converting the soul." The religious experience of such men had taught them to desire not the abrogation of the law, but strength to fulfill it. To such men the Gospel presented itself not so much as a deliverance from the condemnation of the law as a fresh measure of grace for a more perfect obedience to its commandments. S. James, for instance, speaks of the law as "the perfect law of liberty," as "the royal law," and herein follows the path traced by our LORD Himself in the Sermon on the Mount. S. James' conception of faith also differs largely from that of S. Paul. Its essence consists not so much in the abandonment of all self-confidence, that we may cast ourselves on the merits of a crucified Saviour, as in the sustaining principle of a life given to GOD. The function of the first dispensation is merely as a preparation for the second. No difference in spirit between the two is in the least recognised. Indeed, the law itself is regarded as an earlier Gospel, which only failed for want of faith in them that heard καὶ γὰρ ἔομεν ἐνηγγελισμένοι καθάπερ καὶ αὐτοὶ. The legal aspect of the older dispensation is lost sight of, and attention is concentrated on its ritual. The older dispensation is regarded as a system of worship, not as a code of laws. The introduction of a more intensely spiritual worship in the place of the old ceremonial law is spoken of as a change of law.

The most important revelation of the older dispensation is in its types, and thus it becomes Divinely anticipatory of redemption through CHRIST. This view of the law, as fully developed in *Hebrews*, is in full harmony with the Old Testament Scriptures, but is on this point distinct from the view of S. Paul. The πίστις (faith) and Δικαιοσύνη (righteousness) of the Epistle are identical with those of S. James, but widely different from those of S. Paul. Some of the very examples of faith and righteousness given by S. James are also found in our Epistle. S. James speaks of the fruit of righteousness as sown in peace, of them that make peace, and *Hebrews* commends the peaceable fruit of righteousness. The writer in *Hebrews* differs most emphatically from S. Paul in describing the work of the Spirit. He is, on this point, evidently much more in harmony with the objective teachings of S. Peter and S. James than with the more subjective analysis of S. Paul, and more disposed to dwell on the practical duties of the Christian life than on any subtle investi-

gation of the occult beginnings of the Word of God in the soul of man. The central argument of the Epistle, however, viz., that the redeeming mercy of the Gospel had delivered the Israelites as well as the Gentiles from the bondage of the law, S. Paul never uses. He is the strenuous champion of Gentile but not of Jewish liberty. On the contrary, he testifies to the last that "every man that is circumcised is a debtor to do the whole law," and speaks of himself with manifest satisfaction as of "one who had walked orderly and kept the law."

The *Epistle to the Hebrews* is strikingly similar, in much of its teaching, to the *First Epistle of S. Peter*. Both writers regard the law from the side of the Gospel, and not as S. James, the Gospel from the side of the law. Both see in Jewish worship a preparation for Christian worship, and give to the Old Testament an essentially Christian interpretation. Both regard Christian hope and salvation in CHRIST as objective realities. Both define faith as trust in an unseen GOD, and righteousness as a life in conformity to the will of GOD. In both, prominence is given to CHRIST's fellowship with us in suffering, and to the value of suffering as a necessary discipline. They alone make emphatic mention of the blood of CHRIST. They alone (S. John had not yet written his Gospel) designate our LORD by the titles *ποιμήν* and *ἀρχηγός*. Both insist on our privileges as members of the household of GOD, and connect a peaceful conscience with a good life. They alone make especial reference to the fourth Beatitude, as pronouncing a blessing upon those who suffer affliction and reproach with patience for the kingdom of heaven's sake.

The most distinctive feature of the Epistle — the priesthood of CHRIST — is borrowed from no Apostle. The language which our LORD uses of Himself does not introduce distinctly the idea of the priestly office. He speaks of Himself rather as the sacrificial victim than as the sacrificing priest. But among the Jews the designation of the MESSIAH for a heavenly priesthood and its full Messianic import were unanimously admitted. The Apostles had contemplated CHRIST as Mediator, Advocate, and Intercessor; but not as the great High Priest. It was reserved for the *Epistle to the Hebrews* to develop the full significance of this type. The moral and practical parts of the Epistle are as distinctive as the theological. While there is no trace of those cosmical theories with which the East abounded, and against

which the *Epistle to the Colossians* was probably directed, there are hints of some heretical tendencies, as in the case of the mediation of angels and the Divine import of marriage. The chief danger, however, to which these Hebrew Christians were exposed, was the substitution of the private sacrificial feasts of the Essenes for the great sacrificial feast of redemption. Hence, the writer in *Hebrews* gives the emphatic and solemn warning, "We have an altar of which those have no right to eat that serve the tabernacle;" that is, those Hebrew Christians who substitute their own private and self-imposed services for the regularly prescribed worship of the Church, have no part with us. The Agapæ of ancient times, and the love-feasts and private Communion of modern times, may be obnoxious to a similar condemnation.

The great truth which most needs reiteration, by reason of its obscurity in our own day is, that the Christian Faith and worship of the Church of our LORD constitute a mere orderly and natural evolution from the ancient Hebrew. In the popular sense of modern times, the Old Testament Scriptures seem to subserve no other end than that of well tabulated and wonderfully preserved ancient chronological records of God's providential care and unweaned love for His highly favored people; or touching and beautiful stories of merciful guidance and deliverance of individual saints. Outside of the Church we can find no trace of the eternal truth, that in the Old Testament Scriptures are contained all those precious germs of faith and worship and conduct which only need full development in the kingdom of our LORD. The simple truth is, the one religion is the matured fruit of the other. It is impossible to comprehend fully and satisfactorily the great principles of the doctrine of CHRIST without assigning their full import and effect to those Jewish elements which constitute the most important factor in the forming age of the Christian Church. Our Divine LORD had based much of His teaching upon the Old Testament Scriptures, and had at various times appealed to them as of the highest authority. Jewish synagogues were the places where the Gospel was first preached. Our LORD's object was not the destruction of the old religion, but its reconstruction and reinvigoration by the infusion into it of a fuller life, and the substitution of realities for the ancient types. He retained the form of the old fabric, while renewing its face and beautifying its courts. The origi-

nality and independence of the reform stamped the religion of CHRIST with a distinct character, and fitted it to be the religion of the human race.

The recognition of these two elements, Jewish education and Christian spirit, is essential to the right interpretation of the language of our Epistle. It retains the current religious meaning of sacrificial terms, and adapts them to the expression of Christian truth. It freely avails itself of the rich stores of spiritual imagery treasured up in the ancient Scriptures, and appeals to prophet and psalmist for the verification of its statements. The Epistle aggregates all the old types, as the atoning, purifying, and consecrating types, the new covenant, and the blood sprinkling, in the one Person of JESUS CHRIST. The Epistle gathers from the ruins of the ancient structure many precious stones, some of them, although fragments, marvellously rich and glorious, and incorporates them into the new, thus presenting a Christian edifice unique and harmonious; the new reflecting upon the old its bright and purifying light, and the old giving to the new Divine solidity and perpetuity; to this sublime and beautiful whole, the life and teaching of our blessed LORD furnish the true and only key. Later systems of theology, because they are systems, in pursuit of logical simplicity are apt to fasten upon a single form of ritually expressed truth, and fix the eye on that alone, as if it sufficed to exhibit the fulness of God's love in CHRIST. Hence, one school views the death of CHRIST exclusively as the propitiatory sacrifice for the sins of the whole world. Another views it solely as a Paschal feast, whereat food and life are administered to the people of GOD. But our Epistle has recourse to a variety of types to express the manifold benefits of the one great Christian sacrifice. Our LORD Himself had prepared the way by appropriating to Himself the sacrificial types of the sin-offering, the Paschal lamb, and the blood of the covenant, thus dissociating them from their old uses, and incorporating them by His Divine Word and Holy Spirit into the new life of His Church. The sacramental bread became the typical flesh, and the outpoured wine the typical blood. The cleansing and quickening virtue of blood was transferred to the water of baptism. The constant celebration of the LORD's Supper and administration of holy baptism must have tended pre-eminently to keep up in the early Church the fresh memory of the sacrificial types and symbols. The most familiar type under

which the Christian sacrifice is symbolised is that of atonement, derived from the idea of the Mosaic sin-offering. The beneficial effects of the sin-offering are summed up in the word ἱλασμός, a cognate noun drawn from the verb ἱλάσκομαι, found largely in classical Greek also, as in Homer, Hesiod, Plato, and Pindar, to denote the propitiation of an offended divinity. This word S. Paul does not use. He uses the word ἱλαστήριον once, atoner. The word in its primary sense is an adjective, with the meaning of expiatory or propitiatory; translated by Robinson with the secondary senses of propitiator and mercy-seat, and incorrectly translated by our version, propitiation. Our Epistle does not use it, although it uses the verb from which it is derived once. S. Paul prefers the use of the καταλλαγή, reconciliation, incorrectly rendered in our version, atonement. S. John is the only New Testament writer who uses ἱλασμός. He uses it twice. While the writer in *Hebrews* does not use the word for atonement, he fully develops the idea in an elaborate comparison of our LORD's atonement with that of the Levitical priesthood, and the blood of CHRIST is declared to be the instrument of the forgiveness of sins. The institution of the Christian sacraments affords an explanation of the apparent confusion of thought which associates blood as the instrument of forgiveness with divers types; for they combine in themselves the several sacrificial virtues which the Israelites had claimed for the blood of the victim. The sacrificial efficacy of the blood of CHRIST includes at once atonement, cleansing, and redemption. The association of the forgiveness of sins with the holy blood seems to be due to the growth of language. At Pentecost forgiveness of sins was associated with repentance and baptism. So Ananias called upon the converted Saul to arise and wash away his sins. The forgiveness of sins became in time most naturally associated with the sacrament of the LORD's Supper, for the actual words of institution reveal CHRIST as the ideal sin-offering: Τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν. This is my blood of the new covenant which is poured out for the remission of sins. Our version has shed and testimony. The revised has shed and covenant in S. Matthew. In the institution as recorded by S. Luke, our version again renders both words inaccurately, while the revised translates correctly, though poured out seems to have been suggested by the incident of the mention of cup. The two words, shedding and

outpouring, are in their meanings essentially distinct, and the distinction ought to be preserved. The Jews shed the blood of CHRIST, that is, they put Him to death. When they nailed Him to the cross, He poured out His own blood for the sins of the world. But it strips this outpouring of His blood of much of its precious meaning to confine it to His death. His life from the manger to the cross was an outpouring of His blood—that is, His life—for the sins of the world. The pouring out of the wine in the holy sacrament is the eucharistic celebration of the outpouring of His Divine life. To substitute testament for covenant is to divest the most pregnant fact of the Gospel of its original and highest significance. Unfortunately these inaccuracies are retained in our Holy Communion Office.

The elaborate system of purification occupies an important place in the Mosaic Ritual. The law-giver indicates the distinct and deliberate purpose of stimulating his people's abhorrence of moral contamination by the repugnance he inspires in them to physical. With this idea the baptism of John and that of our LORD's disciples fully accord. The law bears unmistakable testimony to the insufficiency of water alone. We find this expressly affirmed in *Hebrews*: Almost all things are cleansed through blood according to the law. The blood must be added to the water, "JESUS CHRIST came not with water only but with water and blood." "There are three that bear witness, the Spirit, and the water, and the blood, and these three stand for one." The Jew did not need the water of baptism to make him a child of GOD; he was already such by covenant engagement; but he did need the water, and the blood, and the Spirit, that he might be quickened into newness of life. There are other types which can only be named. As the type of the Lamb of GOD that taketh upon Himself the sins of the world: the type of redemption and the type of sanctification through the Spirit. We have as briefly and yet as clearly as possible collated and analysed the books at the head of this article. If our clergy can by anything that we have done be induced to give these most valuable treatises the attentive consideration which they so well deserve, we shall feel that the time and labor expended in their illustration have not been wasted. For no more valuable additions could have been made at this time to our theological stores. But these works, however, require as an essential prerequisite, that the student have a fair knowledge of the

Greek tongue. That he be at least able to read his Greek Testament with about the same ease that he reads Butler's *Analogy*, Hooker's *Church Polity* or Pearson on the Creed, and with even more readiness than he can read Fulsford's translation of Julius Müller or Kant's *Critique* even in English. And as much readiness as this we are very sure can be acquired by a very imperfect Greek scholar in the short time of a single year, if, with grammar and lexicon in hand, he work faithfully and steadily for an hour a day. Indeed, if our clergy would only apply to the independent and critical study of their Greek Testaments the time which is for the most part wasted on English Commentaries, their theology would be all the better for it. That this is no unreasonable demand of those who are the teachers of men in matters of infinite concernment may be made perfectly clear by an illustration. Suppose that some one should propose to deliver a course of lectures on Greek Literature without being able to read the great masters in their own tongue; or that he should propose to deliver single lectures on special topics such as the Agamemnon, the Phædo, the Oration of Pericles, or Ulysses at the Court of the Phæacians and yet had to rely on translations for the thoughts, arguments, and illustrations; the man would not only be deemed wholly incompetent, but would be met with ridicule by every intelligent man with whom he came in contact. Surely it is not less important that he who undertakes to interpret and draw lessons from the sacred writers who wrote in Greek and sometimes in very difficult and abstruse Greek, should at least be able to read the language in which they wrote with tolerable ease. This is vividly put before the mind by selecting one of Ellicott's commentaries, for instance, Galatians or Ephesians. If this great commentator, with all his mastery of the language, his philological and critical experience, and his acute power of analysis, finds himself perplexed in making intelligible some thought of S. Paul, surely a man who cannot read a single word of S. Paul must feel that he is no independent and free teacher of God's word, but the slave of the translator and a mere alcove of commentaries. It is impossible to catch the nice distinctions and shades of meaning of Evangelist and Apostle without mastering the very words which they used. The beauty and grace and richness of such words cannot be transferred to another tongue

without losing something, at least, of that heavenly aroma with which the LORD and giver of life hath invested them.

It may seem somewhat ungracious to make a single comment of an unfavorable kind on books that are so generally and eminently of the greatest value. But truth is always best. (1.) The theology of the *Epistle to the Hebrews* is liable to the charge of too great repetition of thought and even of expression. (2.) In discussing the claim of S. Luke to the authorship he dismisses the subject quite too curtly and magisterially. (3.) The language for a linguistic and exegetical treatise is not sufficiently free from exaggerated rhetoric. (4.) The two treatises are not always consistent; as in the case of the affiliation of the writer of *Hebrews*. The second treatise may contain the maturer thoughts of our author. (5.) His treatment of the verb *ἰλασκομαι* and its cognate nouns is not conducted with sufficient care. (6.) His conclusions are not always drawn from a sufficiently large generalisation of the facts in the case; as in reference to the time at which the Epistle was written and the persons or Church to which it is addressed.

We cannot take leave of our author without expressing the gratification which both of these books have afforded us, and the hope that others may duly appreciate his very able and lucid exposition of one of the most important and interesting, yet hitherto obscure and difficult, books of the New Testament.

CLELAND K. NELSON.

THE HYMNAL.

Hymnal, according to the Use of the Protestant Episcopal Church in the United States of America. 1871, 1872, 1874 ["Revised Edition"], 1875 ["Revised Edition"].

THE Hymnal as it is now was put forth amid a general discontent. We propose to sketch its history from the Convention of 1871, when *a* Hymnal was adopted with almost entire unanimity, to the grudgeful allowance of the Hymnal as it now is by the Convention of 1874.

We do this with a distinct purpose. This Hymnal was authorised under a kind of stipulation that it should be used for six years without alteration. We have continued it for twelve. The book deserves reprobation. Some denounce it for its bad poetry, some for its bad theology, some for its bad sentiment, some for its injustice to authors. *Our* charge is made as a legislator; in addition to our dislike of it as a book, we think that we have endured long enough something foisted on us as the present Hymnal was.

The Hymnal of 1871 is a better book than either of the other three. And it has this presumptive claim upon the confidence of the Church: it was the result of long conference by able men, and at last, after a full examination and free discussion, it was adopted by an almost unanimous vote in the House of Deputies, by Dioceses and Orders. Clerical vote: ayes, 39; divided, 1; nays *none*. Lay vote: ayes, 39; divided, 1; nays, *none*. In a very full house there were but eight individuals that voted nay; as hearty a unanimity as in such a Convention is scarcely ever secured for any measure. The Hymnal of 1871, now before us, was the object of this decisive vote. It was so nearly perfect that all the Convention allowed the Committee to do was * "to correct several literary blemishes and errors of typography," to omit *eleven* Hymns specified by numbers, and to add "several hymns." Again, they were ordered "to arrange for and *super-*

* *Journal Gen. Conv.* 1874, pp. 153, 197.

wise the printing of the first edition of the new Hymnal." *It was a finality.*

This Hymnal has never been seen by the Church. The books sent out in 1872 and 1873 are no more the same with the book adopted in 1871, than the Prayer Book sent to America in 1784 by John Wesley was the Prayer Book of the English Church. In its place appeared this *spurious* Hymnal. No one suspected it. Publishers eagerly went into the publication of it. A royalty had been established for the benefit of disabled, and the widows and orphans of deceased, clergymen. Various large editions had been published, plain and musical. Capital was invested in it. Three hundred and twenty thousand copies had been sold, and were in use all over the land when the next General Convention assembled. Probably twice or three times as many would have been bought and used, if the discovery of its illegitimacy had not soon been made and proclaimed; too late, however, to stop the issue of the supposititious thing.

We would treat the Committee as an impersonality. A committee of better men, truer men, more honored men, could hardly have been collected; individuals who would doubtless have cut off the right hand rather than have done separately what they as a committee did. It is a remarkable specimen of what in a committee or a corporation is sometimes brought about where responsibility divided is forgotten, and confidence in one of their number, *or in some agent*, is, too late, found to have been misplaced. If ever there was a committee, the personal character of whose members would make infidelity to a trust inconceivable, it was this Committee. But the fact is apparent. The Hymnal of 1872, so far from being "a true and accurate edition of the Hymnal adopted" in 1871, as their certificate reads, is so altered in style, arrangement, language, sense, and substance, too, as to be a very different book. We hesitate not to brand it *spurious*.

I. The Committee were ordered to add "*several*" hymns. They added forty-six: a large allowance. But let this pass.

II. They were allowed to omit *eleven* hymns, specified by number. The Committee left out twenty-one. Among the ten omitted in violation of the order of Convention are these, —

Forth flames the standard of our King, etc.

Thee for thine angel host, O LORD we praise, etc.

Pity the nations, O our GOD, etc.

Thou who hast in Zion laid
A true foundation stone,

and six other good hymns.

III. The order of the hymns is all changed. The Hymnal adopted begins with

On Jordan's bank the Baptist's cry, etc., —
the first advent. The Hymnal put forth begins,

Lo! He comes, with clouds descending, etc., —
the second advent. The book has been rearranged all through. But this change of enumeration is not included in the following count.

IV. Fifteen hundred alterations were made in the Hymnal over and above what have been already noted; some slight, like the substitution of an exclamation for a semicolon, a colon for a comma, a capital letter for a lower case, or *vice versa*; Hallelujah, for Alleluia: some more serious, as *Jesu* for *Jesus*; printing *Name*, thus, *name*, when the reference is to the Blessed Name; and a great many more presumptuous and unwarrantable still, like the changing of hymns by words, lines, and by the whole verse.

V. Over four hundred texts of Scripture were selected by the Committee or by some one employed by them, and prefixed to hymns which had no such Scripture heads in the Hymnal the Committee were charged to *publish*. What more solemn responsibility can be imagined? What more presumptuous to undertake with not the slightest shadow of authority? Some of these texts are miserably fitted on; some would suit twenty other hymns as well. When, under the impulse of genius, a hymn like Bishop Doane's "Thou art the Way" springs naturally out of the text, let the text be prefixed. But what sense in *fitting on* a text to a hymn? And what right had any man, or any body of men, to undertake to select and arrange, in a book they were simply charged *correctly to reproduce*, four hundred passages of Holy Scripture? They altered, also, eight of these Scripture heads; about one ninth of all that were in the Hymnal adopted.

VI. Over forty hymns underwent great, some of them most extraordinary, transformation, *e. g.*, 3, 91, 393, and 505, as compared with the corresponding hymns in the Prayer Book, the same as in the Hymnal adopted. Forty other hymns had

been treated in the same free manner, exhibiting alterations as surprising. One hymn (426) lost 7 verses; one (80) lost two verses, and gained two, and suffered an elision in the first line of each of its verses; one (339) (*see below*) lost two and gained three; one (124) had undergone transpositions and change of rhyme in every verse; one (477) had had one verse omitted, one tacked on, the sequence of verses altered, and three changes made in phraseology; one (87) lost one verse and gains two, and underwent two changes in words; another (430) was all made over (*see below*).

Here are forty-six:—a little stretching of our idea of what is a surprising transformation would add many more: 1, 2, 4, 21, 63, 68, 80, 87, 103, 115, 124, 143, 147, 153, 160, 189, 190, 197, 198, 219, 224, 301, 306, 309, 318, 333, 338, 339, 341, 343, 369, 391, 393, 426, 430, 431, 434, 456, 462, 477, 483, 491, 492, 493, 505, 515.

No one will pretend that one in fifty of these hundreds of changes is covered by the injunction "to correct several literary blemishes and errors in typography." But let us be allowed to exhibit the evidence of what we charge. Take the first two hymns. For ease of comparison we put them side by side, each with its number and heading.

1872.

- 1 "Behold, he cometh with clouds, [8s. 7s. 4.
and every eye shall see him."

L O, he comes, with clouds descending,
Once for favour'd sinners slain;
Thousand thousand saints attending
Swell the triumph of his train;
Hallelujah!
God appears on earth to reign.

- 2 Every eye shall now behold him,
Robed in dreadful majesty;
Those who set at nought and sold him,
Pierced, and nail'd him to the tree,
Deeply wailing,
Shall the true Messiah see.
- 3 Every island, sea, and mountain,
Heaven and earth, shall flee away;
All who hate him must, confounded,
Hear the trump proclaim the day;
Come to judgment,
Come to judgment, come away.
- 4 Now redemption, long expected,
See in solemn pomp appear:
All his saints, by men rejected,
Now shall meet him in the air:
Hallelujah!
See the day of God appear.

1871, adopted.

- 6 8s. 7s. & 4.
"Behold he cometh with clouds; and every eye
shall see him, and they also which pierced him."

L O! he comes in clouds descending,
Once for favour'd sinners slain;
Thousand thousand saints attending
Swell the triumph of his train;
Alleluia!
CHRIST appears on earth to reign.

- 2 Every eye shall now behold him,
Robed in dreadful majesty;
They who set at naught and sold him,
Pierced and nail'd him to the tree,
Deeply wailing,
Shall the true Messiah see.
- 3 Those dear tokens of his passion
Still his dazzling body bears;
Cause of endless exultation
To his ransom'd worshippers;
With what rapture
Gaze we on those glorious stars!
- 4 Yea, amen, let all adore thee
High on thine eternal throne;
Savior, take the power and glory;
Claim the kingdoms for thine own;
O come quickly!
Alleluia! AMEN!

5 Yea, Amen; let all adore thee,
High on thine eternal throne:
Saviour, take the power and glory;
Claim the kingdom for thine own.
O come quickly!
Hallelujah! Come, LORD, come!

2 "He cometh to judge the earth." [L. M.]

THE LORD will come; the earth shall quake,
The hills their fixed seat forsake;
And, withering from the vault of night,
The stars withdraw their feeble light.

2 The LORD will come; but not the same
As once in lowly form he came,
A silent Lamb to slaughter led,
The bruised, the suffering, and the dead.

3 The LORD will come; a dreadful form,
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind
Anointed Judge of human-kind.

4 Can this be he who went to stray
A pilgrim on the world's highway;
By power oppress'd, and mock'd by pride,
O God! is this the Crucified?

5 Go, tyrants, to the rocks complain;
Go, seek the mountain's cleft in vain;
But faith, victorious o'er the tomb,
Shall sing for joy, The LORD is come.

We print in double-columns, four specimens more of these
forty-six, — variations no longer marked by italics.

103 "O sing unto the Lord a new
song: for he hath done mar-
vellous things." [P. M.]

THE strife is o'er, the battle d
The victory of life is won;
The song of triumph has begun,
Hallelujah!

2 The powers of Death have done their worst,
But CHRIST their legions hath dispersed:
Let shout of holy joy outburst,
Hallelujah!

3 The three sad days are quickly sped;
He rises glorious from the dead:
All glory to our risen Head!
Hallelujah!

4 He closed the yawning gates of hell,
The bars from heaven's high portals fell;
Let hymns of praise his triumphs tell!
Hallelujah!

5 LORD! by the stripes which wounded thee,
From Death's dread sting thy servants free,
That we may live, and sing to thee,
Hallelujah!

5 L. M.

THE LORD will come, the earth shall quake,
The hills their fixed seat forsake;
And withering from the vault of night,
The stars withdraw their feeble light.

2 The LORD will come, but not the same
As once in lowly form he came;
A silent Lamb to slaughter led,
The bruised, the suffering, and the dead!

3 The LORD will come, a dreadful form,
With wreath of flame and robe of storm;
On cherub wings and wings of wind,
Anointed Judge of human-kind.

4 Can this be he who went to stray
A pilgrim on the world's highway,
By power oppressed, and mocked by pride,
The Nazarene? the Crucified?

5 While sinners in despair shall call,
"Rocks, hide us! Mountains, on us fall!
The saints ascending from the tomb
Shall joyful sing, "The Lord is come!"

111 P. M.

"O sing unto the LORD a new song, for he hath
done marvellous things."

Alleluia! Alleluia! Alleluia!

THE strife is o'er, the battle done;
The triumph of the LORD is won;
O let the song of praise be sung,
Alleluia!

2 The powers of death have done their worst,
And JESUS hath his foes dispersed;
Let shouts of praise and joy outburst,
Alleluia!

3 On that third morn he rose again,
In glorious majesty to reign:
O let us swell the joyful strain,
Alleluia!

4 He closed the yawning gates of hell;
The bars from heaven's high portals fell;
Let songs of joy his triumphs tell,
Alleluia!

5 LORD, by the stripes which wounded thee,
From death's dread sting thy servants free
That we may live and sing to thee
Alleluia!

147 "A day in thy courts is better [S. M. 146
than a thousand!"]

S. M.

WELCOME, sweet day of rest,
That saw the LORD arise;
Welcome to this reviving breast,
And these rejoicing eyes;

2 The King himself comes near
And feasts his saints to-day;
Here may we sit and see him here,
And love and praise and pray.

3 One day of prayer and praise
His sacred courts within,
Is sweeter than ten thousand days
Of pleasurable sin.

4 My willing soul would stay
In such a frame as this,
And wait to hail the brighter day
Of everlasting bliss.

WELCOME, sweet day of rest,
That saw the LORD arise;
Welcome to this reviving breast,
And these rejoicing eyes.

2 The King himself comes near,
To feast his saints to-day;
Here may we sit and see him here,
And love and praise and pray.

3 One day amidst the place
Where Jesus is within,
Is better than ten thousand days
Of pleasure and of sin.

4 My willing soul would stay
In such a frame as this:
Till it is call'd to soar away
To everlasting bliss.

430 "And again they said Al- [8s. 7s.
leluia." [Six lines,

411

8s. & 7s.

A LLELUIA, song of sweetness,
Voice of joy that cannot die;
Alleluia is the anthem
Ever dear to choirs on high,
In the house of God abiding,
Thus they sing eternally.

2 Alleluia, thou resoundest,
True Jerusalem and free,
Alleluia, joyful mother,
All thy children sing with thee;
But by Babylon's sad waters,
Mourning exiles now are we.

3 Alleluia cannot always
Be our song while here below;
Alleluia our transgressions
Make us for a while forego:
For the solemn time is coming
When our tears for sin must flow.

4 Therefore in our hymns we pray thee,
Grant us, blessed Trinity,
At the last to keep thine Easter
In our home beyond the sky:
There to thee forever singing
Alleluia joyfully.

A LLELUIA! song of gladness,
Voice of everlasting joy:
Alleluia! sound the sweetest
Heard among the choirs on high,
Hymning in God's blissful mansion
Day and night incessantly.

2 Alleluia! Church victorious,
Thou may'st lift the joyful strain;
Alleluia! songs of triumph
Well befit the ransomed train:
Faint and feeble are our praises
While in exile we remain.

3 Alleluia! songs of gladness
Suit not always souls forlorn.
Alleluia! sounds of sadness
'Midst our joyful strains are borne:
For in this dark world of sorrow
We with tears our sins must mourn.

4 Praises with our prayers uniting,
Hear us, blessed Trinity;
Bring us to thy blissful presence
There the Paschal Lamb to see,
There to thee our Alleluia
Singing everlastingly.

431 "One cried unto another, and [8s. 7s.
said, Holy, holy, holy." [Double.

407

8s. & 7s.

R OUND the LORD in glory seated
Cherubim and seraphim
Fill'd his temple, and repeated
Each to each the alternate hymn.

"LORD, thy glory fills the heaven,
Earth is with thy fulness stored;
Unto thee be glory given,
Holy, holy, holy LORD."

L ORD, thy glory fills the heaven;
Earth is with thy fulness stored;
Unto thee be glory given,
Holy, holy, holy LORD!
Heaven is still with anthems ringing,
Earth takes up the angels' cry,
"Holy, holy, holy" singing,
"LORD of hosts, the LORD most high."

- 2 Heaven is still with glory ringing,
Earth takes up the angels' cry,
"Holy, holy, holy," singing,
"Lord of hosts, the LORD most High."
With his seraph train before him,
With his holy Church below,
Thus conspire we to adore him,
Bid we thus our anthem flow:
- 3 "LORD, thy glory fills the heaven,
Earth is with thy fulness stored;
Unto thee be glory given,
Holy, holy, holy LORD."
Thus thy glorious name confessing,
We adopt thy angels' cry,
"Holy, holy, holy," blessing
Thee, the LORD of hosts most High.

- 2 Ever thus in God's high praises
Let our fervent tongues unite,
While our thoughts his greatness raises
And our love his gifts excite.
With his seraph train before him,
With his holy Church below,
Thus unite we to adore him,
Bid we thus our anthems flow.
- 3 LORD, thy glory fills the heaven,
Earth is with thy fulness stored;
Unto thee be glory given,
Holy, holy, holy LORD!
Thus thy glorious name confessing,
We adopt the angels' cry,
"Holy, holy, holy," — blessing
Thee, the LORD our GOD most high.

These four hymns are here introduced for a special purpose. The Committee came into the Convention of 1874 with *another* Hymnal, the third on the list at the head of this article: a patched-up, "*Revised Edition*," as it is labelled. Most of the spurious book was left just so, touched up here and touched up there. Take these four hymns. The first and last, 103 and 431, remain *uncorrected*; while Hymns 147 and 430 are *changed back* again to the form adopted by the Convention of 1871. For the most part, the *spurious* Hymnal was left as it was. Here are more specimens: —

Hymn 80 as it came out in 1872.

"Behold the Lamb of God, which taketh
away the sins of the world." (P. M.)

BEHOLD the Lamb of God!
O thou for sinners slain,
Let it not be in vain
That thou hast died:
Thee for my Saviour let me take,
My only refuge let me make
Thy pierced side.

2 Behold the Lamb of God!
Into the sacred flood
Of thy most precious blood!
My soul I cast:
Wash me and make me clean within,
And keep me pure from every sin,
Till life be past.

3 Behold the Lamb of God!
All hail, Incarnate Word,
Thou everlasting LORD,
Saviour most blest;
Fill us with love that never faints,
Grant us with all thy blessed saints,
Eternal rest.

4 Behold the Lamb of God!
Worthy is he alone,
That sitteth on the throne
Of God above;

Hymn 81 as adopted in 1871.

P. M.

BEHOLD the Lamb!
O thou for sinners slain,
Let it not be in vain
That thou hast died;
Thee for my Saviour let me take,
Thee, thee alone, my refuge make,
Thy pierced side.

2 Behold the Lamb!
Archangels, fold your wings,
Seraphs, hush all your strings
Of million lyres;
The Victim, veiled on earth, in love
Unveiled, enthroned, adored above,
All heaven admires.

3 Behold the Lamb!
Saints, who in blissful rest,
Wait to be fully blest;
O LORD how long!
The church on earth o'erwhelmed with fears,
Still in this vale of woe and tears,
Swell the full song.

4 Behold the Lamb!
Worthy is he alone,
To sit upon the throne
Of God above;

One with the Ancient of all days,
One with the Comforter in praise,
All Light and Love.

One with the Ancient of all days,
One with the Paraclete in praise,
All light, all love!

This is left in the Revised Edition of 1874 just so.

339 "Darkness and light to thee are both [8s.
alike."

324

8s.

INSPIRER and Hearer of prayer,
Thou Shepherd and Guardian of thine,
My all to thy covenant care,
I, sleeping or waking, resign.

INSPIRER and hearer of prayer,
Thou Shepherd and Guardian of mine,
My all to thy covenant care,
I, sleeping or waking, resign.

- 2 If thou art my shield and my sun,
The night is no darkness to me;
And, fast as my moments roll on,
They bring me but nearer to thee.
- 3 Thy ministering spirits descend
To watch while thy saints are asleep
By day and by night they attend
The heirs of salvation to keep.
- 4 Thy worship no interval knows,
Their fervour is still on the wing;
And, while they protect my repose,
They chant to the praise of my King.
- 5 I too, at the season ordain'd,
Their chorus for ever shall join;
And love, and adore, without end,
Their faithful Creator, and mine.

- 2 If thou art my shield and my sun,
The night is no darkness to me;
And fast as my moments roll on,
They bring me but nearer to thee.
- 3 A sovereign protector I have,
Unseen, yet forever at hand
Unchangeably faithful to save,
Almighty to rule and command.
- 4 His smiles and his comforts abound,
His grace as the dew shall descend;
And walls of salvation surround,
The soul he delights to defend.

This is one of the altered hymns that the Committee *revised back*, and then put on a doxology to take the place on the page of the last verse.

Suppose we take the third hundred hymns in this book for a fair specimen of the way these revisers did their work. Hymn 294 was thoroughly overhauled and restored. But what next? Hymn 301, one verse added and one omitted, left just so. So with Hymn 306, bisected and dissected and interjected, and all made over in parts, — not corrected at all. So with Hymns 309, 312, 314, 318, all calling loudly for redress. They half-way revised Hymn 333, leaped over Hymn 338, crying aloud for one verse to be restored and one to be untacked, and spent their energy on 339 (see above), revising it thoroughly. They then jumped 341, a three-stanza hymn, now swollen to five, and the first two gashed and patched, and took hold of 343, not half so badly maltreated. Then these famous revisers vaulted clear over to Hymn 367, leaving untouched an interloping verse attached to each of these hymns, 345, 353, and 354. And what did they do with Hymn 367, one of the most accurately reproduced of the hymns adopted? *Cut it out bodily! and introduced*

into its place one of the same length, but entirely new ! They then took hold of Hymn 369, shook it out straight, put the chorus back to the end, restored the verse abstracted, and carefully corrected back every alteration. Then they skipped and jumped, and stopped first on Hymn 404, which they accurately revised back, and, to fill up a gap, appended their ever-ready doxology. But in their haste to get this all right, they left Hymns 391, "Rock of Ages;" 392, "Just as I am;" 393, "JESUS, Lover of my soul," 395, 397, 399, without a single touch of revision, although their attention had been loudly called to the shocking treatment these old familiar hymns had suffered at their hands in the version of 1872. (It was no oversight, for the hymn that should have been 391 was appended to this "*revised edition*," and numbered 531.)

Turn now to Hymn 246 of this Hymnal of 1874:—

As by the light of opening day,
The stars are all concealed, etc.

The writer gave out by number this hymn at the close of evening service some six years since. The choir arose and sung a hymn on Holy Matrimony:—

How welcome was the call,
And sweet the festal day, etc.

The choir had some of the old edition of 1872, and the minister one of the "*revised*." This hymn, in the authorised Hymnal of 1871 and in that of 1872, correctly copied, had been cut out of the book by the Committee, and a new one put into its place without any pretence of authority. Look at page 227: a new hymn of three four-line stanzas sprawled along the space where five such verses had been. The reviser had not the wit just then to put in the convenient doxology.

When the Convention of 1874 met, we were all curious to know what would be done. The Committee was now composed of five Bishops and one layman, the two presbyters having "been punished," as the clerical apologist in the House of Deputies facetiously remarked, "by being made Bishops." They had been charged to publish the Hymnal adopted, and told just what variations they might make; * "to correct several errors of typography and literary blunders," "to omit eleven and add several hymns;" "directed to arrange for and to *superwise* the printing of the first edition of the new Hymnal." Early in

* *Journal*, 1871, p. 153, and p. 197.

1872 the Hymnal came out. Contracts had been made with ten publishing houses, who had received stereotyped plates and bound themselves to pay a royalty; 321,000 copies were sold. It was a vast *business enterprise*, involving capital and pecuniary interests, as well as a solemn, sacred trust, with which this Committee had to do. Their certificate that it was a true and accurate edition of the Hymnal adopted in 1871 was soon found to be *not true*. They had been placed in a shockingly false position before the world and before the Church. It was expected that they would recall their certificate, say how and by whom the spurious book had gone out, and at any cost tell the whole story. But they did not. They had meetings, — considering themselves still charged with the getting up of a Hymnal, — *revised* their bastard, touched it up here and touched it up there, *omitted* a few more hymns and added a few more, but left uncorrected, purposely, most of the errors already made, and put in again their certificate that THIS was a true and accurate edition.

On the fourth day of the General Convention of 1874, the following resolution was introduced into the House of Deputies, and adopted without a single word of dissent: —

Resolved, That, the House of Bishops concurring, a special joint committee on the Hymnal be appointed to inquire whether the instruction of the General Convention of 1871, directing the publication of the Hymnal as expressed on page 153 of the Journal of that year, has been carried out. The said committee shall consist, on the part of this House, of two presbyters and two laymen, to be designated by the chairman, and shall make report to the Convention at an early day.

On the next day came down from the House of Bishops this message [p. 244]. "This house does not concur . . . for the reason that the report of the Joint Committee on the Hymnal has not been laid before the Convention." If the Committee had done their duty they would have simply reported that the orders of the Convention on pages 153 and 197 of the Journal of the Convention of 1871 had been executed, given the evidence of it, and asked to be discharged. But this self-perpetuating Committee had made work for itself, and the five Bishops were able to resist, and, by the "courtesies of the senate," to prevent investigation. And yet one of them told the writer that he had "hung his head in shame at the conduct of his brother Bishops" on that Committee.

Well, an investigation being staved off, we had to wait. It was one of the busiest, most exciting conventions in the House of Deputies ever known. The Ritual Canon, the Amendment of the Baptismal Service, and especially the question of the Illinois Episcopate, were on the calendar. Well, we waited and wondered, and on the fifteenth day of the session the report came in to the House of Deputies, accompanied by this new "*Revised Edition*," and the resolution appended that "future editions of the Hymnal be made to conform to it." It was a patched and botched affair, a betwixt and between; neither the book they had been ordered to produce, nor the one their agent in their room, and with their endorsement as the "*Hymnal adopted*," had by the hundred thousand sent out to the Church. The Deputies looked on in amazement and disgust while the long report was being read.* It stated that the Committee had unanimously agreed to commit the task to one hand, and so employed a gentleman, a clergyman, "well known to be a painstaking student in hymnology." They then said that they authorised him to re-number the hymns, and that "it was determined" to put a Scripture heading to every hymn. As to the charge that the Hymnal had been in its substance greatly changed, they say (*italics ours*) "that the Committee, for reasons partly personal and partly arising from distance . . . were not sufficiently *explicit, definite, and peremptory* in stating the precise *nature and limits of what was to be done.*" (*Query: Did not that clerical gentleman know?*) "If the clerical curator *seemed* to have stretched in *some respects* the authority with which he was entrusted, the Committee found that the fault could be remedied, *at the time*, only at *great expense* and *long delay.*" In other words, the Committee entrusted with a solemn duty, for which *they* were selected, "to arrange for and to *supervise*," turn it all over to some third party, and pay no more attention to the progress of the work till it was *all done*. Was there ever a more complete ignoring of personal responsibility? And in justice to this "clerical curator," it ought to be said here, that after the irritating and exciting Convention of 1874 had adjourned, he published a card in a Church newspaper, to the effect that he *had received from the Committee* (or its chairman) authority in *black and white* to do as he had done. So far as we have been informed, no response was ever made to this assertion. The Church can judge where the blame finally rests.

* *Journal*, 1874, p. 104.

And as for this "*Revised*" Hymnal, like all results of a hasty and ill-timed compromise, it was a wretched affair. With it comes in a slip, half a yard long, of "*Changes in the Hymnal*," and in a few days another of "corrections," nearly as long. There was no time for the proper consideration of the book; and, indeed, the Convention, having agreed on a book in 1871 and been cheated out of it, were in no mood to give attention to this. On the nineteenth day, amidst the push and rush of the last days of the General Convention, the "*Revised Edition*" came up in this shape:—

Resolved, That it is the sense of this Convention that the *Revised Hymnal* now set forth is not to be regarded as a finality; but that it is authorised, for the time being, as a tentative process, and a contribution toward a more perfect and acceptable Hymnal of the future.*

Such was the temper of the House, that even this temporising approval did not receive a ready adoption. Rev. Dr. Mead preferred to spurn the "*Revised Edition*," and offered this resolution: "That the Hymnal *now in use* be continued without alteration to the next General Convention," and it came within six votes of being carried—ayes, 102; nays, 92 [p. 153].

A resolution was then offered that the Hymnal adopted in 1871 be entrusted to a new committee to publish. The mover did not expect this to pass. Too much money was involved in such a course. But it received decided support. Then the "*Revised*" was adopted by a mere *viva voce* vote, "not as a finality, but a contribution toward a more perfect and acceptable Hymnal of the future." The House of Bishops did not concur in this, for the reason that it was inexpedient to suggest that the Hymnal was not a finality. The House of Deputies, however, under the lead of Rev. Dr. Mead, adhered to their former vote, and asked for a committee of conference. The result of this conference was the adoption, as a last resort, of the *Revised Hymnal*, with its numerous *corrigenda*, on this basis:—

Resolved, That the "*Revised Hymnal*," now set forth, is not to be regarded as a finality, and consequently may be revised whenever deemed desirable; but that, in the judgment of this General Convention, it should not be further revised until it shall have been subjected to the test of actual use for the period of six years.

It was felt then, by many of us in that Convention, that but for this concession this *Revised Hymnal* would have been re-

* *Journal of 1874*, p. 152.

jected. *It is on trial, and was meant so to be.* We wish to recall this fact, and suggest a new effort after a permanent and satisfactory Hymnal at the coming General Convention. If it is not done, we believe that the Church will soon witness utter license in our hymnology, — an increasing following of the English freedom in the use of any hymns that any minister or parish may prefer. It is no secret that many in the Church claim that we have that freedom; that the *authorised Hymnal* is an allowed Hymnal: but that this does not, and especially under the circumstances under which *this* Hymnal was allowed to go out, forbid now, after six years, the use of hymns not included there. Rev. Dr. Batterson takes that ground in the *Church Magazine*, and others agree with him. We do not admit this plea. We feel that the fact that certain hymns are *authorised itself excludes all others*. But the spirit of the times is towards liberty in liturgy and hymnology, and we may not forget that *a resolution is not a canon*; that it may be hard to prove that disregard of an old and qualified resolution, like that on which our present unsatisfactory Hymnal stands, is any violation of law; and especially as our *canon* says that certain hymns are “allowed,” but does *not say* that others are forbidden.

We have another suggestion to make. We do it sadly, reluctantly; but perhaps it is best. We may soon have a *new standard Prayer Book* to put forth. Not an *iota* of variation, for any reason, will be allowed to any committee that may be chosen to carry out the instructions of the General Convention of 1886, or it may be of 1889. No man who cannot be implicitly trusted to act with fidelity in the recording, the certifying, or the executing of the acts of that Convention should be placed in position to touch so solemn a trust. But where shall we look for better men than those who were on the Hymnal Committee in 1871-1874? And as to the relative importance of scrupulous care in manuals of praise and manuals of service, we quote the words of their Report in 1871 [p. 61]: “The necessity is as imperative for protecting the Church against folly and falsehood in the use of the hymns which are sung as it is for establishing the safeguards of a Liturgy.” No less scrupulously exact should be the fidelity of a Committee of the General Convention on the Hymnal than of the Joint Committee on the Book of Common Prayer.

SAMUEL BENEDICT.

THE PHILOSOPHY OF THE SUPERNATURAL.

The Philosophy of the Supernatural. The Bishop Paddock Lectures at the General Theological Seminary, New York, 1886, by the Rev. W. H. PLATT, D. D., LL. D. New York: E. P. Dutton & Co. 1886.

THE Boyle, Bampton, and other lectures in the universities of Oxford and Cambridge have been preëminently useful in illustrating and defending Christian truth. A similar series of lectures in connection with our leading colleges might have a salutary influence on both the Church and the land. There is need of them ; for error in its diversified phases is insidious and inveterate. The ability to produce them must be unquestioned ; for the wealth of the Church can establish the foundations, and the scholarship of the Church is equal to any demand.

We are glad to notice a beginning in this good work. A few years ago a devoted Churchman in Brooklyn appropriated a liberal sum for the foundation and maintenance of a Lectureship in the General Theological Seminary, New York. The subjects of the lectures must be such as appertain to the defence of the Christian religion, as revealed in the Holy Bible, and illustrated in the Book of Common Prayer, against the varying errors of the day, whether materialistic, rationalistic, or professedly religious. In addition, such central truths as the Trinity, the Atonement, Justification, and the Inspiration of the Word of God ; and such central facts as the Church's Divine order and Sacraments, her historical reformation, and her rights and powers as a pure and national Church, may be considered for defence and confirmation. The widest latitude is thus allowed in the selection and treatment of topics ; and under such provision the Church should receive annually a volume of lectures of the highest intellectual character, and which in its teaching and influence will be alike honorable to the Church, and tributary to the refutation of error and the maintenance of the Faith once delivered to the saints.

The last course of lectures of the Bishop Paddock Foundation answers to this demand. Whether by the board or the lecturer, a subject was chosen of living and permanent interest. The lecturer was fully equipped for the duty assigned, and the lectures now published are worthy to rank among the most profound, and scholarly, and eloquent vindications of theistic truth of which either our Church or nation can boast.

It is necessary sometimes to go back to the primary and fundamental principles of the Faith. There should be no need for a demonstration of the elementary truths which centre in the Divine Existence, and without a recognition of which there can be no foundation for faith, and no true perception of either the course of history, or the administration of the world, or the characteristics of individual life. The philosophic maxim, that out of nothing, nothing can arise, is so palpable, and the evidence of philosophy and science in favor of a Great First Cause — eternal and supreme — is so abundant and conclusive, that scepticism or doubt on such a subject is almost incredible.

By the simplest process of reasoning it is shown that matter was either created or had been eternal; that if created the Creator was prior-existing, self-sufficient, unoriginated, and absolute; and that if from Him — out of His boundless nature, or by the exercise and manifestations of His infinite power — all creatures and things have derived their being, then they are, must be, both the reflex of that nature, and subject to the conditions and laws which the volitions of His nature have imposed. When this primary principle is conceded, the course of Christian inquiry and philosophic speculation and scientific demonstration is simple and restricted; for if there be one Divine, eternal origin of life, then obviously all the various forms of life, and all the different laws and manifestations by which that life is known, are essentially distinct from the primal source, from the original, antecedent cause, and yet have indelibly stamped upon them the lineaments of the Creator, and are controlled by powers and emotions and laws which are in perfect harmony with His nature, and which in their direct and reflex influence tend to the manifestation of His supremacy, and to both public order and individual happiness.

The one thing naturally springs out of the other; it is a process of inductive reasoning enforced by external facts. In the act of creating there is involved the power to govern; and

by the very nature of life, as by the occult and manifest conditions of being, it is shown that the creature cannot act independently of the Creator, and that the apparent spontaneity of vegetation, the unerring instinct of animals, and the intelligent volition of man, are only so many parts and evidences of the Divine law within, and of the Divine power without, respectively suggesting, impelling, guiding, controlling all being, as Pope puts it, but

Parts of one stupendous whole,
Whose body Nature is, and God the soul.

There is, therefore, and can be, no foundation in reason or fact for the philosophic theories of ancient or modern times which virtually confound cause and effect; which ignore, not the necessity, but the reality of a self-existing and supreme originating Power, and endow things inanimate and dependent with consciousness and will, with eternity and immutability; which blend indiscriminately in one confused and unintelligent mass, Object and Subject, the Personal and Impersonal, Nature and Super-nature, and which so pervert and misinterpret the uniform and inflexible conditions of life, and the gradual, successive, and harmonious developments and operations of the Power that is above all, and through all, and in all, as to change the very course and character of nature and history, and attribute to some blind, inherent force in nature what is simply the design of an Eternal Mind, the product of an Infinite Will, the manifestation and order of Supreme and Independent Power.

Such, in effect, are the character and tendency of many of the theories which have been obtruded upon the world in the name of philosophy and science, and whose authors and abettors have gesticulated and raved as though they had evolved the secret of eternity and the mystery of life, and in doing this had laid low in the dust the grand old cosmogonical theory enunciated in the Bible, and which centres in the simplest, the sublimest, and the most original of all predications. — "In the beginning God created the heaven and the earth." The same principle substantially underlies every agnostic theory, whether it be known as necessarianism, or pantheism, or evolutionism, or avowed atheism. It is simply an attempt to exclude God from the government of the universe, and to account for physical or external phenomena without the recognition of Supernatural Power. The idea of the Godhead is instinct within

us ; what the soul suggests reason confirms by a strictly inductive process ; and it is only when pride usurps the place of faith, and the creature, vain in his own imaginings, would exalt himself above the Creator, that there is even a supposed discrepancy between the testimony of nature and revelation, or a possible antagonism between reason and faith.

In working out their conclusions the sceptical philosophers, from the day of Plato and Aristotle to Leibnitz and Spinoza, and down to Huxley, Tyndall, and Spencer, have adopted the most inconsequential mode of reasoning, have indulged in the most gratuitous assumptions, and the most glaring fallacies and contradictions. Nothing more strikingly illustrates the folly and absurdity of the *petitio principii* method of reasoning than the so much vaunted theory of evolution. It is a begging of the question throughout. The fact is not disputed that the history of the world is a gradual development of the evolution principle. There must of necessity be an evolutionary change. One thing grows out of, or is superinduced by, another ; and evolution, properly speaking, is but the continuous order, the progressive growth, the perfect development of principles, and forms, and powers, which though perfect in their nature from the moment of their creation have been imperfect in their objective manifestation, and have thus required time, and skill, and change to mould and mature them according to the Divine original or the eternal plan. But such a process of development is essentially different from the theory of a transformation of nature, or of a transmutation of species ; and within the entire range of history and science no single instance can be found in which one species of animal or vegetable life has been changed into another by ordinary law, or by special operation. The plant has never become a bird, or the fish an animal, or the animal a man. Each lives in its own sphere, attains its own ends, and is regulated by its own laws ; and it would be contrary to the course of nature, and therefore above nature, or antagonistic to nature, for either the one or the other to be otherwise than it is, and always has been.

Even this, however, does not sufficiently indicate the unutterable stupidity and folly of evolutionism as a theory for the exclusion of the Supernatural ; for were the possibility of a transmutation of species allowed, the origin of those species is still unexplained. The primal question is, Whence came life ?

In what originated the diversified forms of vegetable and animal existence? Where was the primordial germ? What was the unseen power that brought them forth? Who—what, gave the laws that keep them in their course, and impel them onward to their destined ends? There was a beginning somewhere. We must know where and what it was. The evolutionists fail to tell, as does every other theory which aims at the interpretation of the natural without a recognition of the Supernatural. Yet, on strictly philosophical principles no explanation can be more simple and easy. It is a legitimate application of the old *a posteriori* argument. There is everywhere—in everything—evidence of design. In the small as in the greater objects of creation the evidence is complete. Equally so the law of gravitation, the principle of chemical affinity, the conditions and limitations of the intellectual and moral powers, and the entire relation, adaptation, harmony, and uniformity of nature in its multifarious forms and parts, all indicate a prescient mind, an absolute will, a supreme controlling and uncontrollable Power, from whom all things spring, by whom all things are ordered, and whose purpose or volition is law, alike for the animate and inanimate world. And thus it is that by a truly inductive process we reason backward from the human to the Divine, from nature to Super-nature, from the finite to the Infinite; and that by things which are made and “clearly seen” we demonstrate the eternal Power and Godhead of Him—the “I Am”—or of That—in Whom, and by Whom, we all live, and move, and have our being.

What other conclusion can be formed? It is forced by the necessity of the case, by the inexorable principles of law and logic; and it is for the materialistic philosophers, or the agnostic scribes, to show how the plainest dictates of common sense, how the infallible suggestions of natural phenomena, how the inevitable results of scientific research, how the uniform testimony of history can be evaded, or rather explained, on any other hypothesis than that which assumes the existence of a Supernatural Power, unoriginated and eternal, omnipresent and omniscient, in Whom is the source of life, and to Whom all majesty and glory and honor and power must be ascribed forever and forever.

On this basis have been framed the lectures of the Rev. Dr. Platt, to which the attention of the whole community is invited.

They form an invaluable contribution to the cause of theological science; and some apology is, perhaps, due to both the author and our readers for this somewhat lengthy introduction. It seemed necessary to state clearly the ground on which our theistic philosophy is constructed, and in so doing to prepare for a more complete analysis, and a more intelligent appreciation of the argument of this profound and scholarly work on *The Philosophy of the Supernatural*.

The author is obviously a believer in Divine revelation. It matters nothing whether or not he adopts the theory of the verbal inspiration of Holy Scripture, or subscribes to the Mosaic chronology as given in the book of *Genesis*, and as popularly accepted by orthodox divines. With him the essential principle is that God has made Himself known in the attributes of His character, and the purposes of His will, through the medium of chosen and inspired men, and that these manifestations of the written Word are in perfect accord or harmony with the manifestations of nature, or the whole of the material world. Both nature and revelation are, therefore, with him separate yet united expressions or unfoldings of the same mind and will; and if in the process of their development there be an apparent incongruity or contradiction, it will, must be, eventually explained and harmonised, because the two have one origin and one end.

With this clearly defined principle — this unalterable Faith — Dr. Platt is prepared to investigate the phenomena of nature, not from the standpoint of dogmatic theology, as handed down from the schoolmen of the Middle Ages, nor in the light and under the guidance of the metaphysical subtleties and scientific abstractions which characterise this later age; but rather as a religious student and philosopher, imbued with the Platonic spirit, and guided by the Baconian rules, deducing the lessons which nature teaches, accepting the conclusions which science demands, and reading by the light within and the facts without the story of an Eternal Cause, the impress of a Supernatural Power. Such a disposition, or habitude of mind and heart, is preëminently favorable to the calm discussion of the intricate questions involved in the subject in hand, to the impartial and rational investigation of both the mental phenomena and the physical data unfolded on the page of history and in the volume of nature; and, assuming the possession of other quali-

fications equal to the task imposed, there is every reason to anticipate an inquiry which in its character and method shall be worthy of the theme, and which in its results shall be conducive to the clearer understanding and firmer establishment of the truth. The evidence of these gifts Dr. Platt has furnished beyond doubt. With strong faith he has combined clear ideas ; with a judicial bent he has united logical force ; to profound knowledge he has added graceful diction ; and by both his synthetic and analytic qualities he has been prepared to unravel the webs of sophistry which have been entwined around this theme, and to build upon the impregnable basis laid down by Bacon, and foreshadowed by Moses, a superstructure of theistic philosophy in harmony with all the dictates or deductions of our reason, and conformable to the minutest requirements of inspiration and science.

The method of these lectures is rigidly philosophical. From the start the author has had a clearly defined purpose in view. He had seen from the beginning the goal, had realised himself the object to be attained, and the course to be pursued as necessary to that end ; and though there may be, now and again, some redundancy of expression, and some repetition of idea, still there is no confusion of thought, no faltering of purpose, no feebleness of argument, no misgiving as to method or result.

With nice discrimination the author defines the philosophy of the Supernatural as "the deduction of Supernatural principles from an induction of natural facts." There is such a thing as nature, by whatever name it may be technically known ; and since nature—the entire body material in all its component and extraneous parts—is derived, and, therefore, subordinate, supernature, as that which is above nature, and all that nature cannot prove itself to be, is underived, and, therefore, supreme and eternal. This is the starting-point of our author ; and reasoning, not *a priori*, down to nature, but from the admitted observable facts of nature, *a posteriori*, up to supernature, he proceeds with the dexterity and prowess of an intellectual athlete—with logical precision and scientific data—to demonstrate his fundamental proposition that from nature, as a part, there must be the deduction of supernature, as the whole ; and that whilst a belief in supernature is intuitive in the human mind, it is clearly demonstrable by facts which are cognisable by the

senses, by the glories of the heavens, by the mysteries of the earth, by the sensations of the body, by the perceptions of the mind, and by the marvellous arcana of history and science, which, in another form, is only nature unfolding its richest treasures, or interpreting and applying its profoundest laws.

In his first lecture Dr. Platt applies himself to a demonstration of the fact that the universe is pervaded by supernatural power. It is a lofty conception he has realised of the First Supreme Cause of all things; and his reasoning and illustration are as lucid and lofty as his theme. The argument may not be original. In reality it dates backward beyond Paley, or Bacon, or the Schoolmen, or even the Christian Apologists and Fathers, and in its substance it is found in the Apostolic Epistles and in the writings of the old Hebrew bards. But as here presented and applied, it has renewed freshness and force; and as the author gayly traverses the whole field, and with a marvellous fertility adds argument to fact, and illustration to proof, we are made to feel that the ground on which we stand is impregnable, and that the truth to be established is clear as the day, and firm as the everlasting hills.

In rapid succession the author brings before us some of the objective facts of life — many of the visible things of the creation; and tracing throughout the relation between cause and effect, the harmony of external results with unperceived, invisible means, he shows how by some subtle influence that which appears to the senses is united to or springs from that which can be apprehended or thought of only by the mind, and how from the nature and by the operation of things natural, we must rise to the induction of that which is supernatural and supreme. Thus it is that, as Paley argues, design proves a designer, so facts imply a factor; and so again, a factor implies power; and so, further, power, as distinguished from force, is supernatural, and is known by its manifestations in nature.

In tracing these manifestations of the supernatural, the author carefully discriminates between *causative* and *derivative* phenomena, showing that whereas the first imply creative power, the latter is only derived from that which had been created, and had already a substantive being. Thus, as he says, "the first organism being created, the second is genetically derived from the first." Hence, "life in manifestation is derived from an antecedent life in the manifesting Power;" so with will, with

mind, with consciousness, with personality. Each is a distinct attribute of being, or an essential part of nature in some one of its manifold forms; and since each is an effect of, or a thing produced by or derived from, some antecedent cause or power, so each in its own sphere demonstrates the superior power, as well as the prior existence of that from which it sprang.

Thus, as a great subsequent proves a greater antecedent, and, inversely, a small antecedent proves a smaller subsequent, so by inevitable consequence nature, divisible or indivisible, in the entire body which makes up the world, or in its component parts of which man is chief, points to, suggests, requires, demands, the recognition of a Supernatural Power, or a Supreme First Cause. That cause or power is GOD; and incomprehensible as may be His nature, mysterious as is the mode of His existence and operation, the fact of that existence is harmonious with reason, while science itself attests the reality of His manifestations.

Having thus demonstrated the fact, our author proceeds to show the methods of Supernatural Power. The two things, as may be readily seen, are essentially distinct; for since power, as now seen to exist, is not and cannot be quiescent, must by the necessity of its own nature operate, and in doing that manifest itself — both the form of operation and the method of manifestation must be in accordance with the nature that impels, and with the end sought to be attained. By what power *does*, proof is given of what power *is*; and both in the order of creation and the government of the world, in the life of man and the history of the race, there is a manifestation of power, direct and indirect, by uniform law and by special or extraordinary interposition, which demonstrates the sovereignty of the Divine will, and keeps in undisturbed order and regularity the course of nature, so that — as Hooker has shown in one of his transcendently sublime and beautiful passages — all things in the starry heavens, in the flowery earth, in the rolling seas, in birds and beasts, in fish and fowl, in matter and mind — all things fulfil their Maker's will, and in their individual sphere contribute to the universal good.

These are some of the points on which Dr. Platt descants with singular eloquence and power in the remaining lectures. The object is to illustrate the varying methods of Supernatural Power, as they relate to miracles, to providence, to law, to creation, to evolution, and as seen in correlation, in the correlation

of force, and in persistence. It is substantially the same thought or theme, though necessarily presented in different phases, as the nature of the subject demands; that is, in other words to say, the manifestations of the Supernatural, though essentially different in form, are substantially one in motive and end. In the primary act of creation this manifestation was perfectly absolute, as implying the production of something out of nothing; the origination pure and simple of the materials or elements out of which the heavens and the earth were subsequently composed — by the volition of the Eternal Will — by the fiat of the Eternal Power. In the providential administration of the world, as implying supreme guidance according to uniform and established laws; in miraculous interpositions, as involving a temporary suspension of ordinary laws and agencies, physical or mental; and, indeed, in every other relation and arrangement of life, whether in the vegetable or animal world; whether in physical development, or in mental and moral culture, there is the exercise of the same Supernatural Power, originating, guiding, controlling, under varying conditions, and for different ends, and without the exercise and oversight of which no single act could be performed, the functions of life would be suspended, and universal nature would become a wreck and ruin.

There is, therefore, between the first and the succeeding and successive manifestations of the Supernatural an inseparable link. The one is confirmatory of the other, and as indissolubly bound together by one great chain of principles and consequences, of causes and effects; all the phases of history, and all the phenomena of nature, proclaim the existence and governance of a Supreme Power, whose nature is infinite, whose will is law, and of whose boundless fulness and ineffable glory a faint, imperfect type is furnished in the treasures of the earth, and in the magnitude and grandeur of the heavens.

In dilating upon these and similar themes, Dr. Platt literally revels in imagery, in argument, in fact, in proof; and were it practicable we would gladly follow him through the whole process of his reasoning and illustration, and furnish specimens of his style. The subject has grown upon us in interest and power; it has been impossible to resist the fascinating charm of Dr. Platt's Lectures; and once again we would express the highest appreciation of the service the author has rendered to the Church, and to the cause of Christian truth, in the pub-

lication of this volume. In its learning, its reasoning, its eloquence, its truth, it is a monument to the author; whilst as a refutation of specious error, and a vindication of some of the fundamental principles of the Faith, it is honorable alike to the Seminary and the Church, and will prove a boon to the community at large. The discussion of such themes is more than ever needed, as an antidote to the sophistries of the age; and in the future Platt's *Philosophy of the Supernatural* should rank with Hooker's *Polity*, and Pearson's *Creed*, and Butler's *Analogy*, and Paley's *Evidences*, and Browne's *Articles*, as a textbook in our colleges, and in the examination of candidates for Holy Orders. We are inclined indeed to suggest that the author prepare an analytic abstract for the use of students and general readers who may not be able to digest the complete work, and yet whose minds should be made familiar with the principles it enunciates, and the arguments it applies. Beyond personal fame, such a contribution will be acceptable to the Church, and auxiliary in the wider dissemination of sound knowledge, and in the firmer establishment of a pure faith. It is because such subjects are but imperfectly understood that so many are led astray by ambiguous representation and sophistical reasoning; and in this the aphorism of Bacon will strictly apply, that a little knowledge leadeth to atheism, but a fuller acquaintance with the truth bringeth man back again to God.

T. S. CARTWRIGHT.

THE CONSTITUTION OF ECCLESIASTICAL COURTS.

Digest of the Canons for the Government of the Protestant Episcopal Church in the United States of America. Together with the Constitution. Printed for the Convention. 1883.

SEVERAL cases of discipline which have lately occurred have revived the desire for an appellate tribunal in the Church, though it is not clear that in any of these cases any substantial wrong has been committed in the judgment of the Diocesan Court. Whatever may have been the irregularities of procedure in the Missouri and Georgia cases, the accused can hardly be reckoned victims of injustice. The more the cases are examined the more will it be felt, we think, that there is no reason why they should be made the occasion for any indignant clamor against the action of the ecclesiastical authorities.

But it is nevertheless true that the modes of procedure hitherto followed in the enforcement of ecclesiastical discipline in Diocesan Courts are exceedingly defective. Fortunately the necessity for employing them has not been frequent, and accordingly little attention has been paid to the improvement of them. The general feeling is that the less of discipline we have the better, and indeed happy will it be for the Church if none be needed. It is not wise, however, to allow this feeling to lull our vigilance. The great expansion of the Church within the last fifty years, its extension over the rapidly enlarged domain of the nation itself, its constant recruitment from the untrained multitudes that make up our mixed population, and finally the infirm human nature of the best of us compel the conviction that discipline cannot be dispensed with. Offences will come, and the Church should be properly equipped for dealing with offenders.

A serious objection to the present system is that, except in respect to the trial of Bishops, it is exclusively a Diocesan system. The General Convention has surrendered its own juris-

diction and remitted to the several Dioceses the duty and the burden of providing the tribunals and regulating the procedure for ecclesiastical trials. The sooner a uniform method of constituting the courts, and a uniform course of proceeding shall be established by general canon, the better for all interests concerned.

The idea that a clergyman is primarily amenable to his own Bishop has undoubtedly a basis in the practice of the primitive Church, but the abnegation by the General Convention of its functions is probably due to a feeling, more or less conscious, that it harmonises with the adaptation of our Church organisation to the model of the Federal government. A little consideration will show that in this matter the respective functions of the State and Federal courts can be no guide. Offences triable in the State courts are generally those against State laws, which embrace the larger proportion, while those triable in the Federal courts are offences against the laws made by Congress, a very small proportion in comparison.

But the offences for which a clergyman can be tried are defined by the Canons of the General Convention, and persons accused should accordingly be tried in courts established under its authority. It is true that among these offences is the violation of the Constitution and Canons of the Diocese to which the minister may belong, but as these rarely if ever relate to anything bearing upon conduct, no case has ever occurred of the trial of any minister for the breach of a canon merely Diocesan in its authority.

The present practice of the Church is therefore in violation of a well settled rule that the same authority which creates or defines offences should establish the tribunal to punish for their commission. No one would dream of bringing to trial in a State court a person charged with violating a law in respect to which Congress has exclusive jurisdiction. The judicial department should be one branch, and the legislative another, of the same government.

Dismissing, then, all notion of any supposed analogy between the Church's federal organisation and that of the United States as excusing our present practice, we are remitted to a consideration of the proper Church theory on the subject. This undoubtedly is that every minister is amenable in the first instance to his own Bishop. The Ordination Office shows this in

the vow demanded of those presented for ordination: "Will you reverently obey your Bishop, and other chief ministers who, according to the Canons of the Church, may have the charge and government over you?" The Canons in their various provisions recognise this rule, though in some late legislation there have been several timid departures from it.

In the Canon "Of Amenability and Citations," for instance [Canon I. Tit. ii.], the second section provides how citations to appear for trial shall be served, unless the "Diocesan Convention shall otherwise provide." And so Canon IV. of the same title, after setting forth proceedings for the settlement of differences between ministers and their congregations, by section 4 provides that the Canon "shall not be obligatory upon any Diocese which has made or shall hereafter make provision by canon upon this subject."

But conceding that the rule should be considered as fundamental that no minister should, in the first instance, be proceeded against except in the Diocese to which he belongs, and by a complaint to the ecclesiastical authority of that Diocese, yet it need not follow that if a trial results, such trial should not be under the control of general canons. The Bishop of the accused should have the exclusive authority to entertain a complaint, to dismiss it if he deem that the best course, or to put it in the way of being tried if he deem that his duty.

Only in this latter case do further questions arise: How shall the court be constituted? by what Canons shall it be governed, by what practice shall it be guided? These matters are now regulated by the several Dioceses. There is a general similarity in the enactments, but no uniformity. The Canons of each Diocese control the proceedings of its own courts. The feature common to most, if not all of them, is that the trial is to be had upon a presentment made to the Bishop, specifying the charges, that he is to examine this presentment so far as to see whether the facts charged constitute an offence, in which case he allows it in whole or in part, causes a copy to be served on the accused, and nominates to him a list of presbyters from which the court is to be selected.

After the court is constituted the Bishop is supposed to have nothing further to do with the proceedings until its decision is submitted to him for further action. He may mitigate the sentence recommended by the court or grant a new trial, but

I do not think he can in any case reverse the findings of the court.

This general plan of procedure is as appropriate probably as any that can be devised, but it has been urged against it that the Bishop is obliged to have so much to do with the preliminary proceedings as to be in danger of having lost his judicial impartiality when he is called upon to review the action of the court.

This objection is worth considering. In passing upon the sufficiency of the presentment he assumes of course not that the facts charged are true, but that they are of sufficient gravity to call for an investigation before a Canonical Court, and that if established by the decision of such a court then that the case is one for discipline. If of a judicial temper he will suspend judgment as to the facts. But a judicial temper is a rare endowment, and if a Bishop is jealous of the good fame of his Diocese and of the purity of the Church, a charge made by responsible presenters against one of his clergy may of itself be enough to arouse feelings calculated to disturb his judicial equanimity. The case so far supposed is one in which the complaint relates to conduct, and where, if the facts are proved, no one would dispute the propriety of discipline.

If the case is one of false teaching or of a violation of ecclesiastical rule, the matter becomes more difficult. The Bishop in allowing the presentment must, by implication at least, determine that the teaching specified in it is false teaching; he must put a construction upon the rubric or canon which is alleged to have been violated, by allowing as sufficient to put the accused on trial, a specification of the facts claimed to constitute the offence.

But it is in the composition of the Diocesan Courts that the present system is most defective. Who shall be the judges, the triers, of an accused clergyman? This is a most important matter. They should be men of calm judgment, with some skill in judging of testimony, and without prejudice. In New York, the Bishop nominates to the accused twelve presbyters entitled to seats in the Convention; from these twelve the accused has the first right to choose five, and if he fails to exercise it, the Bishop chooses five. The five presbyters chosen, either by the accused or by the Bishop, from the list of twelve first made out by him, are to constitute the court. This seems a

fair course, and if every such court is to be made up for the special occasion only, perhaps no better mode of extemporising one could be devised. But it need hardly be said that there is no security whatever, except in the fact that the Bishop makes the list of twelve, that there will be among the five members one who has any experience or gift in eliciting truth from the conflicting statements of witnesses, in discriminating between knowledge and hearsay, in excluding all statements which do not bear on the matters charged.

Then again it is always open to the accused to urge that from the list of twelve the Bishop has excluded men who would have done him justice, and has made it up from those who were prejudiced against him.

The difficulties in securing a proper court, if it be constituted for the particular trial, are much greater of course in Dioceses where there is a small number of presbyters. As the numbers decrease the range of selection is restricted.

What has been said is for the purpose of urging that courts for the trial of ministers should be established by the General Convention, that they should have some character of permanence, that the members of them should be chosen by reason of their fitness, and that the Bishop of the accused should be relieved from having any part in making up the court which is to try him.

This is a far more important matter than the establishment of an Appellate Court. The function of an appellate tribunal is to correct errors made on the first trial; but it is better not to make errors, than to make them and have them subsequently corrected. It should be borne in mind that when a minister is charged with crime or immorality the question is one of fact. Did he commit the acts alleged in the presentment? Evidence must be furnished that he did. Witnesses must give testimony. That testimony must be carefully weighed, the character of the witnesses considered, their truthfulness or their prejudices and ill-will, everything which bears on the credibility of their story. After all the evidence on both sides has been given, the conclusion of the court, if it be a court properly constituted, is more likely to be just than the conclusion of any Appellate Court, that simply reviews the case on transcripts of the proceedings.

In the practice of civil tribunals the rule is generally adhered to that the verdict of a jury or the decision of any original tri-

bunal upon a mere question of fact will not be interfered with on appeal, and this is upon the ground that the tribunal which had the witnesses before it and listened to their statements could give the proper weight to their evidence better than an Appellate Court, which has only a more or less perfect copy of the evidence to go upon. The principal function of an Appellate Court is to correct errors of law made by the first court, and among these are of course the improper admission or exclusion of evidence. I am unable to say what rules of evidence are followed in all the Dioceses. In New York the canon does not prescribe any. The canon of the General Convention for the trial of Bishops provides that the trial shall be conducted "according to the principles of the common law, as the same are generally administered in the United States," and I suppose that, in all Diocesan Courts, the practice in the courts of the State in which the Diocese is organised is the general guide. In reference, then, to the admission or exclusion of evidence, an Appellate Court not qualified to apply technical rules could with propriety inquire only whether the great cardinal principles governing other tribunals have been violated: Was the accused convicted on mere rumor? was proper evidence on his part excluded? was he refused any fair right of discrediting the witnesses brought against him? I do not claim that errors in these respects may not result in unrighteous decisions, nor that an appellate tribunal may not be desirable; but only to again urge that the better the tribunal which tries the accused, the less the necessity for appeals.

The weak point in all ecclesiastical trials is, as is well known, the difficulty of obtaining evidence. Witnesses cannot be compelled to attend, or to testify. And if they do so once as a matter of duty, there is no certainty that if an Appellate Court should grant a new trial, and this is what would be the consequence of a reversal of the first decision, the witnesses would attend again. The second trial would probably be futile, a miscarriage from want of evidence.

Exactly how a scheme can be arranged for the establishment of permanent courts by the General Convention, it is not now important to consider with any minuteness, because an amendment of the Constitution must precede the adoption of any canon on the subject. Article VI. of the Constitution has this provision: "In every Diocese, the mode of trying Presbyters

and Deacons may be instituted by the Convention of the Diocese." To this should be added the following: "Until a mode shall be provided by the General Convention."

In reference to that mode, the present Canon: "Of the trial of a Bishop" [Canon IX. Tit. 11], could, so far as the mode of procedure is concerned, be readily adapted to the trial of a Presbyter or Deacon. The Constitution of the court is the important point. For this purpose the Dioceses might be grouped into judicial districts, for each of which a set of triers could be appointed at every General Convention to serve for three years. Suppose, for example, that twelve clergymen were appointed for the New England Dioceses, to serve as ecclesiastical judges for these Dioceses, and that three or five, taken from the twelve by lot or otherwise, subject to the right of challenge, should with two lay assessors or advisers, as provided in sub. 13 of section 6 of the Canon for the trial of Bishops, constitute the court for any particular case, the tribunal so constituted would probably be as perfect as any that could be devised. All the other Dioceses could be grouped in like manner, as in most of the States, if not all of them, counties are grouped into judicial districts, and as, in respect to the supreme court of the United States, the entire country is divided into nine judicial districts. The court to try the particular case should be required to sit in the Diocese of the Bishop to whom the presentment is made, and its decision should be submitted to him for review, and if approved by him, for enforcement.

The advantages of some such system over that of courts composed exclusively of Presbyters of the Diocese of the accused are obvious. And the advantages of a uniform system established by canon of the General Convention seem also obvious. If cases of discipline were frequent the duties imposed upon the ecclesiastical triers would be onerous. But practically, they would be far less onerous than serving as members of Standing Committees in the various Dioceses, or of the Missionary Boards; and it would be quite proper to provide that the expenses of any Presbyter serving in a court that should hold its sessions away from his own home should be paid by the treasurer of the General Convention.

The existence of such courts as permanent bodies would naturally be of great service to every Bishop in the exercise of that official and paternal discipline which is among the most

important of his functions. Who so well as he, if an accusation is made against one of his clergy, can quietly bring about such a result as the case may require? Under the present system he may feel a natural reluctance in, as it were, prejudging a case in which he may be called upon to act impartially, whereas if he were free to say to the accused: "I fear you have been imprudent, if not guilty. I will hear all you have to say, if you will promise to act upon my advice, the alternative being a trial by a court, the members of which you know, and which may not feel at liberty to deal leniently," a public trial could doubtless in many cases be averted.

It may be objected to the proposed scheme that it would violate Diocesan independence. As it cannot be adopted except by an amendment of the Constitution, which requires the consent of the Dioceses, the objection will fall if the scheme be considered a good one. Ordinarily, no clergyman in our country always belongs to the same Diocese. Changes are constant, and transfer from one Diocese to another is easy. The character of the clergy is a matter of interest to the entire community, and though any one who is accused is fairly entitled to be tried in the Diocese to which he belongs, there is no question of Diocesan rights involved in the consideration how best to constitute for his trial a fair, dispassionate, and well qualified tribunal.

The whole subject is open for discussion as to details until an amendment to the Constitution be adopted, and in order to its adoption such an amendment should be proposed in the coming General Convention, that it may be ready to be acted upon in that of 1889.

For a full understanding of the constitutional question involved, the very able contribution of Mr. Bates to the August number of this REVIEW will be of great assistance. It is apparent, from the history of the discussion on this subject which he has presented, that it will not be easy to move the inertia, or the conservatism, if that be the more agreeable word, of the Church, to take any steps towards a change; but I agree with what I consider the conclusion of the learned author, a conclusion that may lead to moving this conservatism, that no system of appeals from the decisions of Diocesan courts can be provided by the General Convention without an amendment to the Constitution, or any legislation whatever be adopted affect-

ing the mode of procedure. A review of the decision of a Diocesan Court which has tried a Presbyter or Deacon is a part of "the mode of trying Presbyters and Deacons," and, therefore, under the Constitution as it now stands, to give or withhold such a review belongs to the Dioceses. And the whole subject must remain in the condition in which it now is until the Constitution be so amended as to leave no question whatever as to the full jurisdiction of the General Convention. Under Article VI. of the Constitution the jurisdiction of the Dioceses is exclusive, and embraces not only the proceedings in the first instance, but all ulterior proceedings up to and including the final acquittal or sentence of the accused.

What has so far been said applies rather to trials for "crime or immorality" than to trials for erroneous teaching. For these, I think, tribunals of a different character should be organised. In them, the difficulty is not, ordinarily, in proving the fact of the alleged teaching; and if the accused should deny having taught as charged, his disclaimer would naturally put an end to the proceeding against him. The real difficulty is to secure a wise and intelligent judgment upon the doctrine for the teaching of which the accused is brought in question, and as it is the doctrine of the Church, and not of any particular Diocese, which is to be declared and vindicated, a trial for heresy, in a court of purely Diocesan composition, would seem to be a most unsatisfactory affair. The best ability and learning of the Church, throughout our entire jurisdiction, should be subject to requisition for such a service, and to obtain this the suggested amendment to the Constitution is indispensable.

S. P. NASH.

Contemporary Literature.

I. FICTION.

EVEN the title of one of Mr. Stevenson's books often sounds a truer note of originality than our best listening can catch from whole volumes by many other men ; and when we turn from the title to the pages of such a book as *Kidnapped*,* we shall be very hard of hearing indeed if we do not detect the ring of the most genuine individuality which is applying itself to the production of literature in our day. We know that it is customary to award fame chiefly to the dead, and to put off the living with, at best, a good notoriety. But Mr. Stevenson is one who deserves to be canonised living, whose work is not only dear to a present vogue, but bears marks which will force reluctant Father Time to take it along under his arm for the pleasure of other days than ours.

Mr. Stevenson is not only extraordinarily original, but his originality takes many forms, and apparently abhors a rut. We have no sooner classified him as a romancer than he turns up as a delightful verse-writer : we have scarcely pinned him up in our literary museum among the tellers of tales, than he flaps his wings and is off, pin and all, to join the travellers or the literary critics over in the other corner of the museum. He is equally good, strange to say, in every capacity, and this we think one of the most prominent of those marks which will force his work upon the courteous attention of Father Time. If we add that he is sincere, direct, and hearty in all that he does ; that he addresses himself to his labors with the conscientiousness of the artist, and accomplishes them with the ease, grace, and skill that appertain only to the most consummate talent ; that he writes English strong in its homely, nervous vigor,

* *Kidnapped* ; being the Memoirs of the Adventures of David Balfour in the year 1751 : written by himself, and now set forth by ROBERT LOUIS STEVENSON. New York : Charles Scribner's Sons.

its lucid beauty, its courageous faithfulness to the simple, elder forms of speech ; if we add these considerations, and remember besides that his art is guided always by a pure and right-minded manliness, it must at least be granted that Mr. Stevenson offers credentials entitling him to rank among the foremost of contemporary writers, whatever may be thought of his claims upon the future.

Kidnapped is as straightforward a tale as ever was told, not excepting *Robinson Crusoe*, to which it has been compared. As we follow, with the breathless interest of childhood, this story of adventure by land and sea, — without the interest of love, with scarce so much as a woman in it, indeed ; appealing to us by none of the means through which the novel is wont to address us ; enchaining and fascinating us by the simple force of the world-old love for an out-and-out story, — we have a strong feeling that if in truth "the stories are all told," some of them will bear re-telling by such a master of the story-telling art as Mr. Stevenson. In fact, while the spell is on us, like children, we could not be so readily engaged by any new tale as by the same story over again. We can admit, and even urge that, in comparison with the modern novel, which we have so developed as to make infinitely the most effective means of setting forth and interpreting life, such an achievement as *Kidnapped* is not the most serious thing in the world ; but we are not disposed to enjoy it the less on that account. We have in it such a story as it would seem that any one might plan, — a story which Mr. Stevenson found in part planned for him by history : a tale spun of the simplest, the tritest material. The magician at the loom knows how to weave his common flax into the purple and fine linen of literature, however ; and the simplicity of the material makes for strength in the fabric. To perceive what the writer of *Kidnapped* has accomplished we have only to fancy the bare and uninspiring scheme of the story given into the hands of any one else ; only so shall we understand how uncommon is the art which can vitalise this plain and homely narrative of adventure for a generation of readers whose interest is habitually sought through the medium of the subtle, complicated, many-sided novel that we make nowadays.

Simplicity of spirit and the unconsciousness of manner which goes with it are qualities which an author must possess if he would be even tolerable in the field which Mr. Stevenson has

chosen for himself in *Kidnapped*; so much may be regarded as an elementary part of his equipment, and we have already got beyond the range of all but a very few contemporary writers of fiction. Put, in addition, there are several faculties which the successful worker in this field must have in store: they are not unusual, one might say, for they are only such as a child, without thought, demands in his authors. The first thing which a child asks of a story is, no doubt, that it shall be natural; interesting of course it must be, but its interest rests upon its naturalness. A child resents nothing so much as stiltedness or woodenness of character; he would have his friends among story-people, above all, warm-blooded creatures, accustomed to breathe his sort of air. Then, especially, they must be persons of strong and simple feelings; a healthy child has no more interest in the analysis of character under new and strange conditions than he has in conning the subjunctive mood of his French verbs. A writer who would please children must have besides, or perhaps more than all, a fashion of narration at once swift, clear, and easy, coupled with an honest, homespun style, and must be able to set forth his tale by a truly pictorial method. *Kidnapped* not only completely meets these requirements, but, if there were not another achievement of its kind in existence, we should know, as we sometimes know a photograph to be a good likeness without acquaintance with the original, that the story was told as such a story should be told. Who can resist the convincing truthfulness of its manner, its unhalting energy of movement, the virile, genuine feeling at the bottom of all its characters, its plain telling, its picturesque richness of coloring? Not a child, certainly; and if not a child, why then not the child's parent, for in this case the child is indeed the father of the man. *Kidnapped* could not have been written solely for the young, but, being such a work as it is, if the young could not find pleasure in it, their elders could not; and we have tested the book by what a child asks of his books because it addresses itself to the child in us all, not merely by virtue of appealing to the youthful craving for a story, but by reason of its simple, unmodern treatment of natural, elementary emotions. We believe that Mr. Stevenson must have drunk deep of the profound significance of the injunction, "Except ye become as little children," before putting pen to the composition of *Kidnapped*: the story, as we read it, could have been the fruit only

of a perception of the intimate spiritual fellowship between the simple-mindedness of childhood and the manliness of manhood. It is a wonderful and a heart-moving tale, put it how one will ; and any one who can read the scene of the fight in the round-house, on board the brig *Covenant*, or the scene of the quarrel betwixt that right good, vain, brave, whimsical, excellent creature, Alan Breck Stewart, and that truest of true fellows, David Balfour, unstirred by real feeling, is not worthy to read such a sweet, wholesome, honest story as *Kidnapped*.

II. BELLES-LETTRES.

A book from the pen of Mr. Burroughs* rejoices every year or two those who have learned the pleasure that one of his books can give. He has a charter from his readers to produce his volumes as frequently as he will, for it is not possible that he can reach the lamentable condition of having "written himself out." It is true that this is partly because he puts, comparatively speaking, so little of himself into his records of Nature's moods and doings ; but it is also due to the perennial freshness of interest and eagerness of mind which he brings to his study of the natural world. We take shame to ourselves as we read his minute descriptions of familiar things, like the sea, a river, a snow-storm : we have seen these things a thousand times, yet in all those seeings saw not one thousandth part of the abundance which his vision includes. Such an observer has a better excuse for making books than most of those engaged in that occupation, for he may almost be said to give sight to the blind in teaching ignorant eyes to see the multifarious world of beauty within their daily range. He can instil into no one the logical habit of mind which enables him to deduce fruitful truths from the airiest intuitions of Nature, nor can he communicate his faculty of guessing her secrets from a nod or a wink ; but he can impart to every reader, who approaches his writings in the sympathetic spirit, something like a new sense, which will not leave his outlook upon the world of Nature where it found it.

Surely if one who causes two blades of grass to grow where one grew before is a benefactor, he who causes us to see a dozen blades where before we saw but one merits our gratitude ; and we could wish to rest our obligation to Mr. Burroughs on that

* *Signs and Seasons*. By JOHN BURROUGHS. Boston: Houghton, Mifflin & Co.

very sufficient ground, rather than to inquire further, and to question whether we do not owe him tribute as poet, philosopher, or what-not. We should find it difficult to believe the poetic quality of mind consonant with what Mr. Burroughs lets us see of his practical, shrewd, hard-headed way of looking at things, even if we sometimes perceived his instinctive feeling in surprising Truth, lurking unaware in flower or bird's-nest or squirrel track, to be the poet's rather than the naturalist's thrill, — which we do not. And with the remembrance of our one great naturalist-philosopher before our minds, we should hesitate to give that title to another, even if his method led him naturally — which Mr. Burroughs's method does not — to apply the knowledge won from Nature to the study of man. Mr. Burroughs is perfectly secure in his own place, and we doubt whether he would care, if he could, to annex foreign mental territory to the field which he so well and so completely occupies.

III. ETHICS.

Vernon Lee puts into the form of dialogues * among a group of persons of critical and inquiring mind her notions about a number of things. The suggestive headings of the talks which make up the book are, "The Responsibilities of Unbelief," "The Consolations of Belief," "Of Honor and Evolution," "Of Novels," "The Value of the Ideal," "Of Doubts and Pessimism;" but these captions serve merely as points of departure, and though the main subject is held to with sufficient firmness, we are incidentally put into possession of a body of opinion upon a vast range of topics. The workmanship is distinctly clever, and the tone of the book fresh and vigorous. The thought has a biting edge upon it, and we have as a result a pervading briskness and incisiveness which makes the volume easy reading. As to the reasoning, it is a good deal less than profound, and more often than not rather cheap and flashy; and yet, if one grants the writer's sometimes intolerable premises, a certain coherence is perceptible in the logic. The philosophy, if it may be called that, is of the ultra-rationalistic sort, and we commend the book to those curious to know how far wrong-headedness will carry an honest mind when the subject is a vital one. Set-

* *Baldwin*: Being Dialogues on Views and Aspirations. By VERNON LEE. Boston: Roberts Brothers.

ing out with its half-truth, and reasoning deductions from it for the intellectual pleasure of deduction, as if a juggler should toss his balls for joy in his dexterity, this honest mind will reason the universe askew for you "while one with moderate haste might tell a hundred," and pull down the pillared firmament over your head in the twinkling of an eye. The grain of truth becomes under this misguided treatment a species of dynamite bomb, and instead of fructifying and replenishing the earth, it blows it up in ruins. The fact of the presence of evil in the world destroys belief in the Creator for this class of minds, and substitutes a black abyss of annihilation for the eternal life of the soul. The honesty of such perverse reasoning is its saving quality, and even when its conclusions baffle us as inconceivable products of its premises, we have a certain respect for its sincerity.

It is pitiable that men should be brought to the point of questioning whether they are under obligation to teach their wives and children unbelief; to use their high offices of husband and father for the purpose of blasting the faith which gives a meaning to the lives of those dependent upon them for spiritual as for physical well-being; but, granted their standpoint, the discussion is full of interest. In the symposium which three unbelievers hold upon this subject, one of them, who is married, but has never meddled with the creed of his wife nor sought to disturb the belief which she has implanted in their children, pleads for his method. Baldwin, who may be supposed to represent the author, and who is unmarried, insists on this man's moral obligation to enlighten his wife and children, and to furnish them with the philosophy of rationalism in exchange for the consolations (known to Baldwin as the delusions) of religion. Baldwin always wins in the arguments of the book, of course, for though the writer apparently strives to make these discussions as fair as possible by a full statement of the objections to Baldwin's opinions from the adversaries set up to contest his conclusions, she could not well allow those who disagreed with her mouthpiece to come out ahead. Baldwin does not, however, convince Vere, the man reluctant to disabuse his family of their faith, and though he beats him back from all his argumentative guns and silences him, he does not induce him to lay violent hands upon the thoughts of his wife and children touching God and the future life. "I have been shorn of my belief," says

Vere ; " I am emancipated, free, superior — all the things which a thorough rationalist is in the eyes of rationalists ; but I have not yet attained to the perfection of being a hypocrite, a sophist to myself, daring to pretend to my own soul that this belief of ours, this truth, is not bitter and abominable, arid and icy to our hearts." He cannot think it his duty to do his wife and children the ill service of lending them his bleak and sorry outlook upon the world. It is Baldwin's contention, however, that if he loves and respects his wife, it is impossible that he " can endure that there should exist a subject the greatest and most solemn in all the world," as to which he and his wife keep their thoughts and feelings " secret from each other." And as to his children, he adds : —

Do you seriously consider that a man is doing right in destroying, for the sake of the supposed happiness of his children, the spark of truth which happens to be in his power, and which belongs neither to him nor to his children, but to the whole world ? Can you assert that it is honest on your part, in order to save your children the pain of knowing that they will not meet you in heaven, to refuse to give them that truth for which your ancestors paid with their blood and their liberty, and which your children are bound to hand on to their children, in order that this little spark of truth may grow into a fire which shall warm and light the whole world ?

And to Vere's query at another point in the conversation, as to why, " since the inestimable faculty of self-delusion exists " (in the matter of faith), he should not " let mankind enjoy it," this consistent philosopher rejoins, —

Because increasing truth is the law of increasing good ; because, if we elect to believe that which we wish instead of believing that which is, we are deliberately degrading our nature, rendering it less excellent and useful, instead of more so, than it was ; and because, by being too cowardly to admit that which is, we are incapacitating ourselves, misleading and weakening others, in the great battle to make the kingdom of that which is into the kingdom of that which should be.

And later, Baldwin urges that, as Christian priests feel " the sense of the responsibility incurred by the possession of what they consider superior truth — the responsibility of not keeping that truth to themselves, of participating it to others," so unbelievers ought all, in a fashion, to constitute themselves priests to spread the truth which they conceive that they have found. Such a priest he would have Vere constitute himself to his chil-

dren, — lest, forsooth, when the sad days of unbelief and disillusion come upon them, as he assumes that they must, they may not shiver through years of spiritual cold, unclothed by the defending raiment of a Voltairian faith-substitute, pieced out with a morality of expediency and a conscience without GOD.

Is it not marvellous that any man — since the discussion is of delusions — should be able to delude himself with the notion that it is a duty to cause others to exchange for the Christian's Faith such a barren and miserable philosophy as this rationalistic creed of Baldwin's, which, calling itself the religion of humanity, can offer the human soul no more sustaining food than the wormwood of Nihilism, no better hope for the future than blank despair, no keener spur to effort than the bitter foreknowledge of annihilation? "Increasing truth *is* the law of increasing good," but we greatly doubt whether the truth which fruits in increasing good is such as the fancy of Baldwin figures it; and we are moved to wonder whether perchance this young gentleman would have found himself in this year of grace surrounded by just the conditions of civilisation most favorable to materialistic ratiocination and the manufacture of fine arguments tending to disprove the existence of his Creator, and the necessity of helping others to his unbelief, if the civilising, chastening, energising force of Christianity had not been arranging this world for a comfortable place of abode for men like him these nineteen centuries. We suggest it with diffidence, but we are not sure that he might not have been engaged in helping to fight off a savage horde which had overrun the barbarous home of his race, had it not been for an Influence which is not in his reckoning; and we do not know why we should not add, without diffidence, that we are sure he would have been better employed so than in giving birth to the precious cogitations with which *The Responsibilities of Unbelief* makes us acquainted.

We have spoken especially of *The Responsibilities of Unbelief* because it raises an interesting question, and also because it may be taken as typical of the essays filling the remainder of the volume, with two exceptions presently to be noted. Of their general character, apart from their subject-matter, it must be said of these essays, that, though there is a good deal of mere smartness of manner visible in them, there is much genuine brilliancy. They give us also a sense of force in the

writer, partly due to the rapid and urgent movement of the dialogues, which seem usually to have been written at white heat, and subjected, unfortunately, to little revision afterwards, for a certain looseness of structure and vagrancy of method characterise them, as well as a lamentable disjointedness of style. Though one cannot fail to feel a true power at work in the treatment of many isolated passages, there is lacking the comprehensive grasp which binds together the straying threads of argument, and ties a hard knot upon them. Some of the effect of the book is thus inevitably lost.

One of the characteristic things about a volume which may be regarded as singularly characteristic of these times is that it should be the work of a woman, and, if we are not mistaken, of a very young woman. We are inclined to believe that she may find a way out of her misbegotten ideas about religion as she grows older; the more that her views of subjects which touch morals, though falsely divorced from their religious connection, are not what we should expect from her iconoclastic attitude regarding Faith. We are especially encouraged in this belief by the two dialogues before referred to, entitled respectively, "The Value of the Ideal," and "Of Novels." It is possible that this pair of essays is intended to stand for the "aspirations" of the title, while the remainder of the volume goes for the "views," and it is at least certain that one could not fill a pint cup with the "aspirations" discoverable in other divisions of the work. There is a high and hopeful ring in the dialogues upon these subjects which is most refreshing, succeeding so much writing in the low and melancholy tone of rationalism; and we do not know where we should look for a word upon the much vexed question of realism in fiction so shrewd, so just, and so illuminating as this:—

"Why,"—asks Baldwin's opponent, in the course of the dialogue on novels,— "Why should you fall foul of a book on account of the baseness of the world which it truthfully reflects? Is not life largely compounded of filthiness and injustice? Is it not hopelessly confused and aimless? Does life present us with a lesson, a moral tendency, a moral mood? And if life does not, why should fiction?" "Because," answers Baldwin, "fiction *is* fiction. Because fiction can manipulate things as they are not manipulated by reality; because fiction addresses faculties which expect, require, a final summing up, a moral, a lesson, a something which will be treasured up, however unconsciously, as a gen-

eralisation. Life does not appeal to us in the same way, at the same moment, in the same moods, as does literature ; less so even than science appeals to us the same way as art (and yet we should be shocked to hear from a poet what would not shock us from a doctor). We are conscious of life in the very act of living, — that is to say, conscious of it in the somewhat confused way in which we are conscious of things going on outside us while other things are going on inside us ; conscious by fits and starts, with mind and feelings not tense, but slack ; conscious, as it were, on a full stomach. The things which are washed on to our consciousness, floating on the stream, by the one wave, are washed off again by another wave. It is quite otherwise with literature. We receive its impressions on what, in the intellectual order, corresponds to an empty stomach. We are thinking and feeling about nothing else ; we are tense, prepared for receiving and retaining impressions ; the faculties concerned therein, and which are continually going off to sleep in reality, are broad awake, on the alert. We are, however unconsciously, prepared to learn a lesson, to be put into a mood, and that lesson learned will become, remember, a portion of the principles by which we steer our life, that induced mood will become a mood more easily induced among those in which we shall really have to act. Hence we have no right to present to the intellect, which by its nature expects essences, types, generalisations, — we have no right to present to the intellect, expecting things which it graves into itself, a casual bit of unarranged, unstudied reality, which is not any of these things ; which is only reality, and which ought to have reality's destructibility and fleetingness ; a thing which the intellect, the imaginative emotions accept, as they must accept all things belonging to their domain, as the essential, the selected, the thing to be preserved and revived. Hence, also, the immorality, to me, of presenting a piece of mere beastly reality as so much fiction, without demonstrating the proposition which it goes to prove, or suggesting the reprobation which it ought to provoke."

One might, at a superficial glance, be surprised that the author of such expressions could have written so loathly a novel as *Miss Brown*, a production by Vernon Lee, published a little more than a year ago. But the existence of this book casts, in fact, a lucid and explicating light upon the position into which the attempt to fabricate a system of morality based solely on what the writer calls "the law of the road," or the rules which society finds it convenient and necessary to make for its own protection, may bring an honest mind. The reader of the lines above will believe that the writer of them would be unlikely to write an immoral novel ; but the reader of the dialogues on be-

lief which precede and follow what she says about fiction will not believe that she could write anything but an immoral novel — the most dangerous engine of vice yet invented. We have never read so wholly immoral a novel as *Miss Brown*, nor have we ever read one so completely godless: the two go unfailingly together. Men have been known to keep the respect of their neighbors through the practice of morality without godliness, but these men have not written novels. The false theory upon which such men conduct their lives has only to be faithfully used in the writing of one of those revelations of character, a purposeful fiction, to discover to every fair-minded observer its rottenness. We can offer the reader no more interesting study of the natural fruit of the separation which mistaken men are striving to bring about in the popular mind between religion and morality, than to present to them, for consideration together, and in relation to each other, this detestable story of *Miss Brown*, and *Baldwin*, with its clear-sightedness about morality, and its blindness to the Source of all morality.

IV. TRAVELS.

Oceana * cannot be classed as a political study or a book of travels. It is both. Of all existing nations England is the greatest *mother* country. Two and a half centuries ago she began brooding outside the British Isles. In North America, Africa, India, Australia, and New Zealand, natives have been subdued, colonies have been planted, and these have grown to be nations. The original idea was to make the colonists to be hewers of wood and drawers of water for England. They were held in wardship to the Crown and Parliament, and were to till the soil, to collect spoil of the forest and the sea, but not to manufacture or to navigate. Those employments were reserved to the subjects at "home," and the colonies were expected to help the trade of England by procuring raw materials, sending them to England, and receiving English manufactures in exchange; the carrying to be done in English bottoms only. Even natural products were not all the property of the colonists, for it was common to provide that mast timber and a fraction of the precious metals were reserved to the Crown, and that while

* *Oceana, or England and her Colonies.* By JAMES ANTHONY FROUDE. New York: Charles Scribner's Sons. 1866.

no duty might be charged by the colonics on goods imported from Great Britain, the latter might exact customs duties on colonial products.

It was intended that all laws should issue from the parent country. The colonies were to be governed through the mediation of corporations whose managers should reside in England, as the direction of the East India Company, and the Hudson's Bay Company, have done to this day.

The American revolution was a rude shock to the British programme. The colonists here refused to acknowledge the supreme authority of the Parliament of England, claiming and maintaining their rights, as subjects of the Crown, to be taxed only by their own legislatures. Since then the imperial policy has greatly changed ; little by little the home government has conceded to the colonies almost complete rights of self-government, and they now have their own legislative, executive, and judicial departments—some of them even their own military and naval forces.

Rights and powers which, in the last century, were denied even at the cost of war have, in the present century, been granted with effusion, and have in some cases almost been forced upon the colonies ; until there remains no apparent constitutional connection between them and the mother country, save common allegiance to the Crown.

Among the more modern leaders of opinion in England there have been found some who declared openly that the policy of Great Britain was, as speedily as possible, to rid that country of the encumbrance of its colonies—and to leave them to themselves and their chances as independent nations.

When England shall be separated from her foreign dependencies, and when Ireland, Scotland, and Wales shall have obtained "home rule," there will not be enough left of Britain to constitute one of the great powers, hardly enough, perhaps, to maintain itself.

Something like this was the apprehension of Mr. Froude. He believed that the modern radical idea that the colonies were a burden of which the English people should relieve themselves at the earliest possible opportunity was a bad idea ; that it was ruin to England and unjust to the English people who, although settled in far distant countries, were entitled to retain their rights as citizens of Great Britain. He tells us that "the

people at home, and the people in the colonies, are one people. The feeling of identity is, perhaps, stronger in the colonies than at home. They are far away, and things to which we are indifferent because we have them are precious in the distance. There is fresh blood in these young countries. Sentiment remains a force with them, as it is in boys, and has survived the chilly winds which have blown from Downing Street: the sentiment itself is life; and when the people desire that it shall take organic form the rest will be easy." [Page 14.] And so he set out for the purpose of making a tour among them, talking to their leading men, seeing their countries, and what they were doing there, learning their feelings, and correcting his own impressions of what could or could not be done.

This was the motive of his voyage around the world, and in South Africa, Australia, and New Zealand, he sought out and conversed with representative men, officials, ex-officials, and business men, and returned hopeful from his experience that there might be a future "Oceana," an empire banding together Old England and all the scattered New Englands in the colonies. The colonists he finds "prize their privilege as British subjects. They are proud of belonging to a nationality on whose flag the sun never sets. They honor and love their sovereign, though they never look upon her presence. Separation, if it comes, will be no work of theirs." [Page 389.]

As to the character of the union between the mother and the children he found great differences of opinion, and he sees no way as yet of making it organic. His helplessness in this regard is a wonder to an American. We should "call a convention" and make a constitution by a majority of all the people's representatives,—a charter which, being the concrete expression of the will of the people, the people would enforce and maintain; but to a subject of Great Britain, whose "constitution" is a myth, construed by the last fancy of the last Parliament, perhaps the helplessness is natural.

Thus far the political story.

Of the voyages from continent to continent, the scenes on shipboard, the men whom he met, and the countries, or parts of countries which he visited, Mr. Froude gives us a most entertaining account. He is a good traveller, and describes well what he pleases. Not much do we learn, except at second hand, of the masses that populate the colonies, but of the cities, their

streets and buildings, their public institutions and their clubs, we have graphic sketches. Of the scenery of these widely separated lands he gives us descriptions, concise, and yet clear, such as no one, not an enthusiastic lover of nature, could frame. Let us copy one sketch, a model for brevity.

In all the world there is, perhaps, no city so beautifully situated as Cape Town: the gray cliffs seem to overhang it like Poseidon's precipice which threatened the city of Alcinous; from the base a forest of pines slopes upwards wherever trees can fasten their roots, and fills the entire valley to the margin of the houses. [Page 61.]

The description of the Sydney gardens [page 167], too long for our pages, is a most charming translation of a picture into print.

In New Zealand Mr. Froude found little satisfaction as to the generality of its people, but great delight as to its natural beauties, and his descriptions of the wonders and beauties of the White Terrace, the Pink Terrace, and the country about them, embalms for us, in all the color, beauty, and grandeur of reality, a tract which has recently been devastated and made desolate by earthquakes and volcanoes, by fire and dust and wind, and what Mr. Froude has described no man hereafter will ever see.

On his homeward way our traveller sees a part of California, and by his treatment of our own country we can judge of his willingness to see and to report rather the agreeable than the disagreeable side of the people and countries which he visited. One is a little surprised when so wide a voyager declares that California is a paradise for those who would live cheaply; and pleased that he found that "Americans are very good to strangers, and the Californians are, in this respect, the best of Americans," and that nowhere in America has he met vulgarity in its proper sense. He could not have looked for it.

Every one may read *Oceana* with pleasure and profit. The politician may skip the descriptive parts, and the lover of a good book of travel may go softly over the essays on government, and both may thoroughly enjoy the book.

V. THEOLOGY.

The unsatisfactory character of the prevalent Protestant theology is daily becoming more evident through the discussions of scholarly and earnest-minded Christian men, whose keen

sense of religious obligation will not permit them blindly to adhere to traditionary dogmas and traditionary interpretations of Scripture. The result of this discussion, wholly without such a purpose in view, and even without a suspicion as to whither it was tending, has been to approach more and more to the truly Catholic doctrines of the first three centuries. A discussion of this kind we have in a publication entitled *Progressive Orthodoxy*.*

This work consists of a series of essays, most of them printed first in the *Andover Review* as separate articles. Although connected in a regular series, the manner of original publication has caused some appearance of a want of continuity and some repetition. The separate titles of these essays, after the Introduction, are "The Incarnation," "The Atonement," "Eschatology," "The Work of the Holy Spirit," "Christianity and Missions," "The Scriptures," and "Christianity Absolute and Universal." The first four of these discuss the main subject, "The reality of CHRIST's personal relation to the human race as a whole and to every member of it — the principle of a universality of Christianity." The remaining essays are subsidiary digressions, yet intimately connected with the main discussion.

The entire superstructure of Christian truth, both doctrinal and practical, is based by the authors upon the reality and necessity of the Incarnation. It is fully acknowledged that "Christianity has a permanent basis in historical facts, in a Faith once for all delivered to the saints, in a Canon of Sacred Scripture," and that "there is a collective and continuous Christian consciousness." At the same time the authors take the ground that, while the fact of the Incarnation has been accepted from the very beginning, "enlarged conceptions of the contents of this fact have been gained through centuries of earnest discussion and bitter controversy." This progress is summed up in the five following points: 1. "In a better understanding of CHRIST's humanity — its historic reality, its universality, its essential relation to the Divine nature, its personality. 2. In a better apprehension of CHRIST's personality, — the personal union in Him of divinity and humanity. Neither nature is sacrificed to the other. 3. In a better understanding of the actual

* *Progressive Orthodoxy*, a Contribution to the Christian Interpretation of Christian Doctrines, by the EDITORS of the *Andover Review*. Boston and New York: Houghton, Mifflin & Co. 1886.

history of that life. 4. In a better understanding of the revealed central position of CHRIST in the universe. 5. In the consequent gain of a better position from which to justify and develop the motives to Christian virtue and activity."

It will be observed that in this scheme only the historical character of the Incarnation is taken into account. Although CHRIST is subsequently set forth as a Mediator because of and through His having become man, and as the source of spiritual life to men, yet the present connection of the glorified humanity of CHRIST with the forgiveness of our sins, and with the imparting of a new life, is entirely overlooked. Such an omission might naturally be expected from one who has not yet attained a clear conception of the real presence of CHRIST in His sacraments, and of the continued exercise of His priestly office through those whom He has appointed to act in His name.

The doctrine of the Atonement, the subject of the second essay, is not only based upon the fact of the Incarnation, but was later in its historical development. "Not until council after council had adopted exact articles concerning the Person of CHRIST was there any considerable discussion concerning the work of CHRIST." The fact was accepted, but the *rationale* was scarcely alluded to. That CHRIST's death was a ransom paid to the devil was a theory still quite prevalent up to the eleventh century.

The Atonement is necessary for the redemption of the sinner, but the Incarnation, we may believe, might and probably would have occurred even if the human race had remained pure as it was created. The universe is not attached to CHRIST externally, but vitally. He is its life everywhere, and to be the life of man He must enter into and become part of humanity. Redemption is reconciliation. It originates with GOD, not with man. GOD's relation to man is changed by CHRIST's becoming man, and suffering as the Son of Man. Therefore a change in man's relation to GOD becomes possible. The Gospel "does not say that because man repents GOD is a forgiving GOD, but because GOD is a forgiving GOD therefore man repents." GOD can forgive because CHRIST suffered and died and rose again.

The essay on Eschatology is almost exclusively a discussion of the salvability of the heathen. The author argues, with a great deal of force, that none can be saved except through a

personal knowledge of CHRIST and an acceptance of Him as their Saviour. The existence of true moral reformers, few as they are, among the heathen, proves that multitudes might have become true Christians had the Gospel been presented to them. That they remained in the darkness and sinfulness of heathenism appears, then, to have arisen from no fault of their own, except in a remote and indirect way. The human mind revolts from the idea that so many thousands of millions should be punished with eternal torments for unavoidable errors. This common sentiment of humanity can be nothing less than the reflection of GOD's thoughts and purposes, since He constituted the human mind as it is. Hence the heathen must have the opportunity presented them to know and accept the personal mediation of CHRIST. If they do not have the opportunity in this world, they must in some way after death. The author discusses the few passages of Scripture which bear upon this subject, or are thought to bear upon it, to show that there is nothing in the Bible that opposes the view which he holds, while some passages tend to confirm it.

The title Eschatology is rather too broad for the real subject of the essay. Nothing is said of the state of the redeemed between death and the resurrection, whether they, too, have more knowledge and grace vouchsafed, and consequently advance to a still higher spiritual condition. Yet the state of the redeemed and that of the still unredeemed at death are but the two divisions of one and the same subject, viz.: the character of CHRIST's government over, and His dealings with, the disembodied souls of men. The discussion of the intermediate state of the redeemed would have thrown much light upon the future condition of the heathen.

The work of the HOLY SPIRIT is the subject of the fifth essay. He is not a substitute for the living presence of CHRIST, much less does he make amends beyond the limits of Christianity, or among the "invincibly ignorant," for the want of a knowledge of the work of CHRIST. "It is the distinct and glorious office of the SPIRIT to give efficacy to the life and sacrifice of CHRIST, as they are brought into direct and conscious relation to men, and to bear witness in the heart, when once CHRIST has been apprehended by faith, to the reality of the Christian experience."

To this we would add a farther statement, which, judging

from the general tenor of the essays, the authors would accept, though it is nowhere explicitly brought out, that the HOLY SPIRIT prepares the way for the primary apprehension and reception of the Christian Faith, as in the case of Cornelius. At the present day the HOLY SPIRIT is also operative among the heathen in preparing the way for Christianity, and to this influence we may attribute whatever good individual heathen may exhibit.

The remaining essays of the volume are subsidiary in character. "The question as to the legitimacy or propriety of claiming the Christian name and affirming the Christian hope for persons of exceptional character, irrespective of their Christian experience or faith," is evidently akin to that of the position of the moral heathen. The author affirms that "practically the Evangelical Church never denies the courtesy of the Christian name, or the hospitality of the Christian hope, to those whose lives illustrate the Christian virtues. But theologically these exceptional cases create no little confusion." The confusion ensues from not distinguishing Christianity from religion in general, and from morality and humanity; and the offence arises because of the too common failure in civilised communities to make that distinction. The essay originated at the time of the death of Sir Moses Montefiore, from the newspaper discussions on the religious status of devout Jews. But surely the Jew could not and would not take offence at being denied the name of Christian, provided only his religious, moral, and humane character were duly acknowledged. Nor ought the Gentile, who neglects or rejects the mediation of CHRIST, take offence, when he is given full credit for whatever virtue, religious or moral, he may exhibit.

The essay on "Christianity and Missions" is mainly a repetition of that on "Eschatology." The author rejects the idea that the chief incentive to foreign missions lies in the plea that without the Gospel the heathen are hopelessly lost. The universality of the atonement, it is maintained, necessitates missionary work. "The Church, having gained this doctrine, cannot stop. To do so would imperil what it has won." "The Greek Church, in its centuries of sterility and decay, is a standing warning to any body of Christians that would decline to follow out the principles with which it is intrusted to their legitimate conclusions, and thus fail to conserve by progress."

The author alludes to, but does not emphasise, the effect upon

the individual Christian of a neglect of missions. The command was given, "Go ye into all the world and preach the Gospel to every creature." The comment of S. Paul is, "Woe is unto me" (not woe to the Church), "if I preach not the Gospel."

The essay on the Scriptures is perhaps the most important of the digressions. What is the Bible? How is it authenticated? What authority does it possess? These questions are clearly but briefly discussed. The Bible is defined to be "The representation in writing of God's historical revelation of Himself to man, which has come immediately from that revelation, as it passed through its successive stages." To the second question the author answers that "The general consensus of the Church in the canonicity of any writing has the strongest claim to respect." "No other ground can be successfully urged for the right of any anonymous scripture to a place in the Canon." While adding nothing to its intrinsic value, "it is the best of reasons for devoutly seeking in such a writing the mind of CHRIST." As to the authority of the Bible, while all the books partake severally of the characteristics of the various men through whom they are given, the conceptions expressed by the prophets and the Apostles as to God's government and man's redemption "are the framework into which all the subsequent thoughts of His Church about Him and His work must be set, and the norm by which the teaching of the Church must shape itself."

The last essay, "Christianity Universal," is a review and reinforcement of the same thoughts that have been presented in the preceding papers on the Incarnation and the Atonement.

These essays by different authors are all written in clear and lucid English, and the arguments sustained with much force and vigor. The doctrine of the Incarnation, and the manner in which it permeates the whole range of Christian truth, is very fully exhibited. The volume, as a whole, shows most conclusively that when religious doctrines are impartially examined by scholarly men, in the various lights of History, Reason, and Revelation, the result is more distinctly to confirm the Faith once delivered to the saints, and of which we have the record in the writers of the primitive Church.

In this age of conflict between science and religion, the agnostic and the believer, so numerous are the books of a contro-

versial character, written to meet the objections and arguments of the sceptic, that it is at times refreshing to get hold of a book meant for Christian instruction and for guiding the thoughts of believers into profitable channels of reflection.

Such a book we have in *God's Revelations of Himself to Men*.^{*} The author does not write for those who deny the fact of the Incarnation. To such persons "the Bible, which declares the purpose of GOD in CHRIST, must be an insoluble riddle." The principle upon which this treatise is constructed is that "the Incarnate Son is the centre from which all the actings of the Father, both creative and redemptive, must be seen to be known aright." The author also charges much of the current Biblical interpretation with making light of the Incarnation, and thus failing to understand the sacred record, while Christianity is thereby placed on a level with other religions.

The author traces God's revelation of Himself to men from the creation to the final consummation. He divides his subject into three parts: first, revelation before and under the Theocracy. This revelation was progressive according as men were able to profit by it. The different stages, to Adam before the fall, to the patriarchs, to Moses at Sinai and in the wilderness, to the Israelites under the kings when the theocracy had become firmly established, are separately characterised. But until CHRIST became the Incarnate Word, the conception of God's redemption and of the true nature and work of the promised Messiah must necessarily have been imperfect.

The second part treats of the revelations of GOD to men in the Christian Church. This Church is a new election taken from all nations. "The completion of this election does not bring in the day of final judgment, but rather a day of larger redemption." The revelations of this period are chiefly concerning the future glory of the Church, the final great apostasy, and the resurrection, first of the dead in CHRIST, then of a part of the unredeemed, and lastly, of all previous to the final judgment.

The third part treats of the revelations of GOD to men in the Messianic kingdom. In this period the previous revelations receive their fulfilment. The glorified LORD, now invisible, "will come forth and be manifested in the earth as the Judge and

^{*} *The Revelations of God to Men*, as successively made in the Patriarchal, Jewish, and Christian dispensations, and in the Messianic Kingdom. By SAMUEL J. ANDREWS. New York: Charles Scribner's Sons. 1866.

King." Then shall the times of the Gentiles be fulfilled and all Israel shall be saved. This Messianic kingdom shall exist in a new heaven and a new earth. The author takes this in a literal sense, and thinks it possible that the "new earth" may be formed by some such natural process as that by which geology teaches us the present earth has been brought to a condition suitable to the present faculties and nature of man.

The author makes a "threefold gradation of revelation by the Incarnate Son: first, through the truths He taught and the works He did on earth; second, through the truths revealed, and works done by Him through the Spirit sent by Him from Heaven; third, through the words to be spoken and works to be done by Him at His return as the manifested King and LORD of all."

The volume constitutes a very careful and full discussion of the manifestations of GOD to men, as exhibited through the entire range of sacred history and of prophecy, much of which is yet to be fulfilled in CHRIST's glorious kingdom in the latter days.

Experience as well as revelation teaches us that a high morality cannot exist in any community when the Christian Faith is denied or disregarded. Even in nominally Christian countries, a laxity in the Faith is accompanied by degeneracy in morals. Striking examples of this fact we see in the corruption, public and private, during the reigns of the English Georges, when deism so widely prevailed among the educated classes, and religious ignorance and apathy among the masses of the people. French infidelity also, at the close of the eighteenth century, was accompanied by, and no doubt the cause of, a most frightful state of morals. Voltaire himself recognised this truth, and testifies that "atheists, who have the power in their hands, would be as mischievous to the human race as superstitious persons; certainly their principles will not be opposed to the assassinations and poisonings which will seem necessary. They must tend to all crimes in the storms of life." With good reason, therefore, Canon Wilberforce intimately associates infidelity with immorality in three articles recently published in the *Christian Commonwealth*, and now reprinted by request. To this volume he has aptly given the title of *The Trinity of Evil*.*

* *The Trinity of Evil*. I. Infidelity. II. Impurity. III. Intemperance. By the Rev. Canon WILBERFORCE, M. A. New York: James Pott & Co.

This publication consists of three papers on the topics of "Infidelity," "Impurity," and "Intemperance." The close connection of infidelity with immorality may, and probably will be, objected to by some persons. It has in certain quarters been the fashion to affirm that a man's opinions do not necessarily affect his moral character. But where such opinions remove from him all sense of responsibility to a Higher Power, there is no motive to hold in check the naturally evil propensities of the human race, and there is abundance of positive testimony to show that "the tendency of modern atheism is directly immoral."

In discussing the subject of infidelity, the author does not affirm "that there is now more unbelief in proportion to the population than formerly; but it has arrived at a new development. It is more patent, more aggressive, and, above all, more recorded and therefore more mischievous;" and yet "there is not a town of any size without its organised society of unbelievers." This may be true of England, but is hardly correct as regards the United States. There is perhaps as much infidelity, but it is entirely unorganised and but little aggressive except in the large cities, with occasionally in a country town a society whose existence is maintained by the stimulus which it receives from some city organisation and relays of lecturers derived from the same source.

The author attributes this infidelity to various causes. He thinks that it is in a good degree "confined to frivolous, fashionable chatter spreading its propaganda in fashionable magazines." Another part is undoubtedly of moral origin. An evil and sensual life blinds the spiritual perception; "but there is a sufficiently formidable residuum which is not necessarily immoral, and is serious, determined, and aggressive." The atheism of the day is most unsparing in its criticism, and ruthlessly exposes all religious inconsistency and superstitious observances. The effect of this, we may confidently trust, will be not to destroy religion, but to strip off human accretions and to leave the true Faith all the stronger, and more efficacious than ever before. Of this result we may plainly see a beginning in the sixteen infidel leaders of London, who, we are told, have in the last thirty years turned to CHRIST.

The true and convincing argument against infidelity is a consistent Christian life, full of good works and of active benevolence. Canon Wilberforce quotes the following extract from

one of the secularist newspapers: "The unquestionable power that Christianity possesses, of making a worthless life valuable, of reforming a depraved man or woman, forms a most interesting and profitable study." "Speaking only for myself, I confess my ignorance of any method by which rationalism can successfully compete with orthodox Christianity in awakening a dormant conscience, or in suddenly revolutionising the habits of a lifetime."

The second paper in Canon Wilberforce's book is on the topic of Impurity. In this paper he characterises in scathing terms the conduct of those who "persecuted and imprisoned the editor of the *Pall Mall Gazette* for exposing gross breaches of the law of man as well as God, when notorious procuresses and wealthy child seducers, well known to the police, are permitted to go on their way unmolested."

The author advocates an outspoken condemnation of sins of impurity. The clergy should not be afraid to preach upon this subject. Men of standing and social influence have attributed their vices and their follies in no small degree to the lack of such pulpit warning and instruction. It is laid down "as an axiom, that when society is ashamed to sin, it will be time enough for those whose duty it is to endeavor to stem the torrent of evil in society to be ashamed to speak of sin." The punishment of social ostracism ought to be dealt out to the seducer of an innocent and inexperienced girl. "That the deliberate author of such a ruin as this should be received into the society of the just, the upright, and the pure, should merit the confidence of his fellow-men, and be intrusted with the responsibility of a legislator, either hereditary or elected, should mingle freely with the wives and daughters of others, is a paradox, an absurdity, and a crime."

The cure for this evil can come only from One who has the will and the power to put a new heart into man. There is in the soul of even the vilest outcast a chord that will respond to the voice of Divine love, and to the offers of mercy and peace. "It will be the duty of the heavenly citizen to find this chord, set it vibrating once more, and satisfy it with the glorious message of the Gospel."

The third essay in the book of Canon Wilberforce is on Intemperance. This vice is the cause, not only of much bodily suffering and privation, but also of wide-spread moral evil. For

the truth of this assertion the author adduces the testimony of judges on the bench, of the police officers and records, and the columns of the daily papers. Because of the almost universal indulgence in drink, the land is groaning under a heavy burden. "The whole rental of the houses and of the land in this country (England) added to the amount spent in household coal, hardly reaches the total spent annually in intoxicating drink." Intemperance is a large factor in the creation of the extensive pauperism of the working classes. In a shipbuilding town in the north of England, "where £12,000 was paid weekly in wages, £4,000 found its way at once into the various drink shops." The cost to the State of the vast hereditary pauper class in England is enormous. Ten millions annually are appropriated by the government; as much more is given by private charity, and when to this is added the cost of crimes resulting directly from intemperance, the total amount equals the interest on the public debt.

The pauperising tendency of intemperance is seen in other countries as well as England. In Geneva, of one hundred families relieved by the local bureau, eighty had become destitute through the drunkenness of the father. In France, in the regions where cabarets most abound, pauperism is most rife.

The author also discusses the best means for repressing this evil. Education and the inculcation of higher ideas of life cannot do this. "The Swiss have long been one of the freest and best instructed of nations;" yet they find it difficult to make head against drunkenness, and have lately taken steps to reduce the number of drink-shops. Attempts have been made in England to relieve the prevailing distress by introducing into Parliament various restrictive measures; but there is something "about the atmosphere of the House of Commons that appears to paralyse conscience, disorganise moral instincts, and blunt the faculties whereby men discern between right and wrong." All that has been accomplished is a very partial measure of Sunday closing, beside the bill for preventing the payment of wages in public houses. "Legislative morality in England is a puzzle and a paradox." The shoeblack, "the workingman's valet," is ordered off by the policeman at eleven o'clock on Sunday morning, "and this gnat being strained out, the public is enabled to swallow comfortably the vast mass of Sunday trading" that continues through the entire day. Lads are fined for playing some petty game of chance in the streets, while gambling transactions

of the aristocracy in a well-known West End racing-club are publicly advertised without attracting judicial notice.

The author thinks that the hope of the future lies altogether with the workingmen of England, into whose hands the direction and destiny of the country is yearly being more and more placed. "When once they have clearly perceived that a sober working class could in five years carry every measure of reform they desire; when once their eyes are open to the fact that the immense public-house system of the country, the deriving of vast sums for the revenue from the bitter suffering and grinding pauperism of the people, is a terrible offence against their class, the present elaborate system of society-petted and government-sanctioned temptation is doomed."

But, after all, the government, as such, can do little. The deepest responsibility rests upon the heavenly citizen. He must "take up the stumbling-block out of the way of God's people." Recognising this responsibility, the author has taken as a motto for this essay a part of the twentieth verse of the twenty-first chapter of the *Revelation of S. John*: "The twelfth an amethyst." This is a portion of the description of the new Jerusalem having twelve foundation stones. The literal meaning of amethyst he takes to be "abstinence from strong drink," and makes this "the twelfth regenerating principle upon which as upon a foundation stone the New Jerusalem alone can stand." It is within the power of the humblest heavenly citizen to aid in building this twelfth foundation stone "by the personal practice and quiet advocacy of abstinence from strong drink." The efficacy of such advocacy is proved by numerous examples of reform in every kind of society, while the total result is significantly indicated by the fact that "in 1884 the loss to the excise from a diminution in drinking amounted to two millions and a half," while during the same time "additional deposits to the amount of £2,400,000 were made in the Post Office Savings Bank."

While every Christian is responsible for his brother's degradation and sin, the minister of the Gospel has a special charge laid upon him. He must by every instrumentality do what in him lies to repress and to remove the evil of intemperance. He should encourage and take an active part in all the means and organisations designed for this purpose within his parish. Temperance societies and their accompanying works and methods

of ameliorating discomfort and discontent will be found not only the great regenerators of the country, but "also the life and soul of home mission work; they will become the nucleus of Bible classes, prayer-meetings, and confirmation classes." Under the banner of the cross the battle must be fought. "That banner is our lock of strength against the Philistine; without it we become as other men."

It is significant of the hold which religion really has upon the popular heart that so many volumes of sermons are published and find a ready sale, no small proportion of them reaching two or more editions. Notwithstanding the boasts of scepticism, and the frivolous character of much of fashionable society, the foundations of religion have not been really shaken, but only some unessential human additions to the superstructure.

We have before us the second edition of *Life after Death and Other Sermons*, by the late Edwin Emerson Johnson, M. A.* Prefixed to the volume is a brief memorial sketch by Bishop Niles, who for three years was his associate in Trinity College. This memoir is traced by the loving hand of a friend who delights in recalling the tokens of a large and sympathetic heart, as well as of unusual literary ability. The Bishop records "Mr. Johnson's goodness, kindness, sweetness, candor, his firm grasp of catholic truth, and his large, catholic, loving heart, which made him a bond and a force of unity. Everywhere he drew human hearts. He believed in men, and right royal was this faith's constant reward." Mr. Johnson was a native of Connecticut, and educated at Trinity College and the Berkeley Divinity School. He was ordained in 1861, and became rector of S. Michael's Church, Naugatuck. Subsequently he removed to Augusta, Maine. In 1867 he became Professor of English Literature in Trinity College. Three years later he added to the duties of his chair in the college the rectorship of Trinity parish in Hartford. Both of these positions he retained till his death.

The first and longest of the sermons contained in this volume is on the Intermediate State. In this the doctrine of the Church is unfolded and clearly distinguished from the Romish doctrine of purgatory on the one hand and that of the various Protestant

* *Life after Death and Other Sermons*. By EDWIN EMERSON JOHNSON, M. A. Second edition. Hartford: Brown & Gross. 1886.

sects on the other. The state after death is represented as one of consciousness and progress, either in a good or evil direction. "The first truth which we deduce is, that the same life that we live here will develop by the same law which governed its previous growth."

These sermons were chiefly written for parochial use. They are plain and simple in their character, but frequently embellished with poetic thought and imagery. Thus when speaking of the curse brought upon the earth through the fall of man, he exclaims, "We can in nature detect a kind of instinctive yearning to throw off the burden that weighs her down, a hope sometimes useless, but always indicating glorious possibilities, and what would be glorious realities, if her expectation — 'the expectation of the creature' — could gain what she waits for, 'the manifestation of the sons of God.' In the purple and gold of sunset she shows a glimpse of something like what will be the portal of the future temple of God upon earth." "Every animal battles against death as if it had a hope of immortality. The stone bursts into a crystal, and winter seems to be striving to recall the memory of summer, when it carves upon windows, all through the bleak night, frost-flowers and leaves like those which lie under folding shrouds of snow."

Many beautiful thoughts and terse expressions of religious truth and doctrine might be culled from these sermons. While Mr. Johnson was conservative of the true Catholic Faith, he was at the same time progressive. He appreciated fully the beauty of holiness and the necessity of a living, unquestioning faith in God's revealed will, and at the same time valued at a high estimate the great progress made in scientific knowledge and in the laws and operations of nature. Nature is but an outward and visible revelation of God's power and goodness. It constituted a material type and foreshadowing of that which is immaterial and eternal. "Every fact of physical science, every historical event, sacred and profane, converges towards, and finds the only solution of its object and meaning in the relation now existing, and that to be hereafter revealed, between Him and us His earthly members."

Mr. Johnson dwells chiefly upon the positive doctrines and plain precepts of the Church, endeavoring to instruct his people in righteousness. He exhibits constantly such a tender regard and love for them, such an earnest desire simply for their spir-

itual welfare, that we may readily believe the testimony of his biographer, that during his last sickness the whole city of Hartford, Sectarian and Catholic, Protestant and Roman, were moved to offer prayer in his behalf, and when he yielded up his spirit, not only his college and his parish, but "thousands of people in Hartford, felt themselves personally bereaved."

BRIEF NOTICES.

. . . *Shadow of Dante* (Roberts) is an attempt toward showing the way to a wider understanding and appreciation of the poet's great work. Maria Francesca Rossetti, using the translations of her father and of Longfellow, analyses the *Commedia* at length, explicating its difficulties for the modern English reader by the way. The book is by no means a textual commentary; this we already have. It is a swift, general glance through the poet's scheme, and is especially helpful to those who would approach Dante comprehendingly in its minute and lucid statement of his conceptions of the visible universe, of Hades, and of Paradise. Several plans or maps assist the reader to the clearness of understanding on these points which is essential to anything like a satisfactory study of the Florentine singer's exhaustlessly rich and inspiring poetry. Miss Rossetti has accomplished her undertaking faithfully, and with a loving hand. Her book is a trustworthy guide, as well as an alluring introduction to the study of Dante.

. . . *The Saunterer*, by Charles Goodrich Whiting (Ticknor), is a collection of talks about the moods of Nature in New England. We cannot be other than strict in our demands of one who would stand between us and Nature as interpreter; he must interpret her not merely with accuracy, but with a very intimate sympathy, else we resent him as an impertinence. In print we can as ill bear anything less than perfect comprehension of her as we can suffer misapprehension touching the character of our friends. Mr. Whiting enters, therefore, upon a field in which it is difficult to satisfy. His purpose is honest, his method painstaking; but his essays are rather bookish and for the most part miss the delicate, intangible flavor which it is given to only a very few to render for us.

. . . *Pastime Papers* (Whittaker), by Frederick Saunders, is an amiable collection of thoughts both wise and clever upon subjects perennially interesting.

. . . *Face to Face*, by Robert Grant (Scribners), is a not very weighty contribution to the labor problem in the form of fiction. It is a whimsical novel, not lacking in a certain smartness and go, however.

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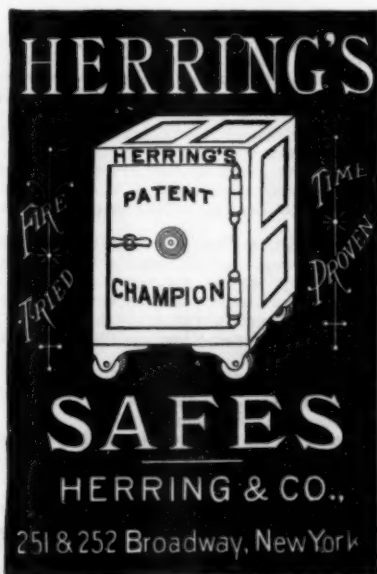
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The Church Review

EDITED BY THE

Rev. Henry Mason Baum

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